A treasure of advices regarding the responsibilities
and etiquettes of students and teachers

# Advices Regarding Etiquettes

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# Publishers note

Nahmaduhu wa nusalli 'alaa Rasoolihil-Kareem,

We thank Allah ﷻ a thousand times over that Maktabah Darul-Ma'aarif, Ilaahaabaad, has been blessed with the ability and good fortune of presenting its publications in a contemporary style. Approximately 17 books have already been published. Some have already been published in their second and third editions. More specifically, "Aqwaal-e-Salaf" (Sayings of the Pious Predecessors) is available in a set of 6 volume, as well as "Tarbiyat-e-Aulaad Ka Islaamy Nizaam" (The Islamic Way of Bringing up Children). Both of these are masterpieces of this publishing company and an absolute must-have for the Muslim home and Islamic library. 'Ulamaa and those with literary taste and interest constantly, and in various ways, express their approval and the beneficial nature and positive influence of the reading material.

We have had to reprint volumes 1 to 4 of "Aqwaal-e-Salaf" three times, which is a clear sign of approval and acceptance by the 'ulamaa and those with literary interest. May Allah ﷻ bless it with acceptance – aameen.

This time, Maktabah Darul Ma'aarif Ilaahaabaad rightfully boasts of having prepared and published this compilation of my respected father, Makhdoomul-'Ulamaa, Shaykh-e-Tareeqat, Hazrat Moulana Muhammad Qamaruzzamaan Saheb (daamat barakaatuhum) which he had prepared and written at the very grave of Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb (quddisa sirruhu). [This book] consists of important topics discussed in both "Aadaabut-Talabah wal-Muta'allimeen" (The Etiquettes of Students and Learners) and "Wazaaiful-'Ulamaa wal-Mu'allimeen" (The Responsibilities of 'Ulamaa and Teachers) and has been named "Wasiyatul-

Aadaab" (Advices regarding Etiquettes). It has also been read and well-accepted by the 'ulamaa who are affiliated to the Khaanqah of Moulana Wasiyyullaah رَحِمَهُ ٱللَّٰهُ. The manuscript remained as is for a long time, and whoever saw it liked its beneficial subject matter and expressed his desire for it to be made available to the masses.

مي دهد يزدان مراد متقين

Allah helps the pious to achieve their goals!

Allah ﷻ provided the means for its printing and distribution from unseen sources, and my respected father (daamat barakaatuhum) revised the text and made some adjustments to it here and there. Soon enough the book had passed the writing and printing phases and now, through the grace of Allah ﷻ, it is right in front you.

We, the servants of this institution, thank Allah ﷻ for granting us the taufeeq to print and publish this beneficial book, and we pray for further inspiration in time to come. We also request the noble readers to make du'aa for us. We also request special du'aa for our respected father (daamat barakaatuhum). May Allah ﷻ bless him with perfect health, total 'aafiyat and more taufeeq to propagate and popularise the Shari'ah and the Sunnah and to explain and elucidate sulook and Tasawwuf – aameen.

We thank all those who assisted us, especially the honourable Mufti Zaynul-Islaam saheb Qaasmi, the respected Moulana Maqsood Ahmad Saheb Qaasmi, as well as our true friend Moulana Feroz 'Aalam Saheb Qaasmi – all of whom are teachers at Madrasah Baytul-Ma'aarif, Ilaahabaad. These individuals worked hard and really poured their efforts into checking and preparing this book.

Lastly, we would like to thank the student and majaaz of my respected father, our noble associate, Moulana Mujeebul-Ghaffaar Saheb, teacher of Hadith at Madrasah Mazharul-'Uloom, Banaaris, who meticulously checked the book and added all the references of the various Ahadith and books that had been used. He who also corrected some of the typing errors, which was a source of great relief to our respected father. May Allah ﷻ grant all these individuals the best reward – aameen.

Apart from the abovementioned, we also pray especially for the majaaz of our respected father, our noble associate, Moulana Qaari Abdus-Sattaar Saheb Aachodi, and all those who assisted financially. May Allah ﷻ grant them the finest reward and make this a means of sadaqah-e-jaariyah, and [may He] benefit the Muslim ummah by means of it – aameen.

**Mahboob Ahmad Qamaruzzamaan Nadwi and Muhammad Abdullaah Qamaruzzamaan Nadwi**

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11 Muharramul-haraam 1421

# Author’s Foreword

All praise is due to his (the author’s) Owner and Master, and may His salutations be upon His messenger and the family and companions of the messenger and upon all those who inculcate their good traits and etiquettes.

The demise of Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb (quddisa sirruhu – d. 1387 AH) is considered to have been a major occurrence in the lives of the entire Muslim ummah which caused both the general masses and the ‘ulamaa great sorrow and grief. Especially for the family of Hazrat Muslihul-Ummat … their entire world turned dark and desolate and they, so to say, personified the following poem:

چوں کہ گل رفت و گلستاں شد خراب

Since the rose is gone, the garden is destroyed.

Consequently, the maternal grandchildren of Hazrat Muslihul-Ummat, my dear Maqbool Ahmad, Sa’eed Ahmad, ‘Azeez Ahmad and Mahboob Ahmad, also felt extremely disturbed and unsettled. In order to console and support them – and for their education and nurturing – I thought it would be prudent to pen down all the Islaahi points of Hazrat Muslihul-Ummat while these were still fresh in my mind. [I also thought] that, if I could compile some etiquettes and responsibilities with regards to learning and teaching in light of these points, then in shaa Allah ﷻ, it would prove to be of consolation to them and they would definitely be positively affected by it and benefit from it. In so doing, the following poem would apply to them:

بوئے گل را از کہ جویم از گلاب

Once the rose is gone, the rose extract will exude the same fragrance!

Since Hazrat Muslihul-Ummat was no longer with them, the mention of his teachings and guidelines would be a means of consolation to those who survived him. This is why I have written 30 points under the chapter “Etiquettes for students and learners,” and 23 points under the chapter “Responsibilities of ‘ulamaa and Teachers,” bearing in mind the inclination that Hazrat Muslihul-Ummat had towards spiritual Islaah. I then named this compilation “Advices regarding Etiquettes” and – alhamdu lillaah – I completed it on 15 Jumaada al-Thaniyah 1391.

In the meantime, I also wrote a biography of Hazrat Muslihul-Ummat in 2 volumes and I named it “Tazkirah-e-Muslihul-Ummat.” I completed this book much earlier and it is available to the public. The great Muhaddith, Hazrat Moulana Habeebur-Rahmaan A’zami Saheb has written a very comprehensive and insightful preface that is well worth reading. May Allah ﷻ grant him a good reward! Unfortunately, it was not possible to publish “Advices regarding Etiquettes” earlier. Now, alhamdu lillaah, the means have become available. Therefore, make du’aa that this book is a true example of the old saying:

دیر آید درست آید

Good things come to those who wait.

# About the book

1. I started writing this book only a few days after the demise of Hazrat Muslihul-Ummat, and whatever I wrote, I [either] showed or presented to the ‘ulamaa who resided in the khaanqah of Hazrat Muslihul-Ummat or to those ‘ulamaa who visited the khaanqah. Therefore, when Hazrat Moulana Manzoor Saheb Nu’maani came to the khaanqah, I showed it to him as well – as was my habit. Through the grace of Allah ﷻ he liked it, but he suggested that I [should] condense it and write an abridged version. Subsequently, this humble servant has shortened it significantly.
   Similarly, when Hazrat Moulana Qaari Siddiq Saheb Baandwi visited, I showed it to him as well. He also liked it. In fact, a few days later he asked: “Has Wasiyyatul-Aadaab been published yet, or not?” From this I gauged his approval.

2. All praise is due to Allah ﷻ for His kindness! Molwi Ebrahim Aamodi, a teacher at Darul-’Uloom Kantaria, transcribed the entire book free of charge (for the pleasure of Allah ﷻ) and Moulana Muhammad Qaasim Saheb Gordowi, also a teacher at Darul-‘Uloom Kantaria, very diligently edited it. Furthermore, my friends, Moulana Maqsood Ahmad Saheb Gorakpuri and Moulana Mufti Zaynul-Islaam Saheb Ilaahaabaadi put a lot of effort into the layout and editing the book. My friend, Molwi Feroz ‘Aalam Saheb also put in considerable effort in this regard. Lastly, Moulana Mufti Isma’eel Saheb, a teacher at Darul-‘Uloom Kantaria, had a look at it and that set me at ease. May Allah ﷻ grant the best reward to all those who assisted – be it academically or financially – and may He grant them His special mercy – aameen.

3. This humble servant later added some beneficial extracts from Imaam Ghazali’s work “Ihyaaul-‘Uloom,” Hazrat Moulana Sayyid Abul-Hasan Ali Nadwi’s work “Paa jaa Suraagh-e-Zindagy” and Hazrat ‘Allaamah ‘Abdul-Fattaah Abu Ghuddah’s work “Safahaat min Sabril-‘Ulamaa.” [This I placed] under the heading “Embodiments of Patience and Steadfastness.” I hope that this will benefit others as well.

4. As mentioned above, I wrote the book “Advices regarding Etiquettes” for my children – the maternal grandchildren of Hazrat Muslihul-Ummat – in 1391 AH. However, there was such a delay in the publishing thereof that, maa shaa Allah ﷻ, all my children had [in the interim] become qualified ‘ulamaa. In other words, my dear Maqbool Ahmad, Sa’eed Ahmad and ‘Azeez Ahmad had already qualified from Darul-‘Uloom Deoband and Mahboob Ahmad from Darul-‘Uloom Nadwa by the time the book was finally published.
In fact, their two consanguine brothers are much younger than them. Muhammad ‘Abdullaah [has also] qualified from Darul-‘Uloom Deoband, and Muhammad ‘Ubaydullaah will soon qualify as an ‘aalim (scholar) from Darul-‘Uloom Nadwa. Through the grace of Allah ﷻ, Sa’eed Ahmad has also specialised in linguistics at Darul-‘Uloom Nadwa and completed a further 4 years of study at Jaami’ah Islaamiah Madinah Munawwarah. He is currently the ambassador for Saudi Arabia in Bahrain. Alhamdu lillaah, he is conducting lectures and discourses there which is having a very positive effect on the people. May Allah ﷻ continue to increase it!

5. Although I actually wrote the book for the benefit of my children, the etiquettes and responsibilities that have been mentioned are not restricted to any individual or

organisation nor to men and boys only. Rather, it is imperative that every student and scholar – whether male or female – and everyone involved in learning and teaching, should embellish himself with these etiquettes and responsibilities.

Hence, this humble servant advises all students and teachers, and all female teachers and students of the various girls' institutions in general, as well as my sons and grandsons, daughters and granddaughters, generation after generation in particular, to inculcate these etiquettes into their lives and, in so doing, achieve true success.

Finally, I would like to remind my associates of the advice that Rasoolullaah ﷺ gave to his relatives when he gathered them after the revelation of the following verse:

"و انذر عشيرتك الاقربين"

"And warn your close family members of the punishment of Allah!"

A part of it, as narrated by Hazrat Abu Hurayrah رضي الله تعالى عنه, is mentioned hereunder:

"Oh my uncle, 'Abbaas bin 'Abdil-Muttalib! I will be of no avail to you against Allah جل جلاله!

Oh Safiyyah, aunt of the Messenger of Allah جل جلاله! I will be of no avail to you against Allah جل جلاله!

Oh Fatimah bint Muhammad! Whatever money you want from me, take it now for I will be of no avail to you against Allah جل جلاله (on the Day of Qiyaamah [Judgement])."

In another narration [it is mentioned]:

> “Oh Fatimah! Save yourself from the fire because I will not be able to help you against Allah ﷻ!”[1]

I ask Allah ﷻ to grant this incomplete effort complete acceptance and to make it a source of benefit for the general Muslim masses – aameen.

**Muhammad Qamaruzzamaan**
8 Zul-Hijjah 1420 AH / 15 March 2000

[1] From Mu’eenush-Shamaail, p.97.

All praise is due to Allah ﷻ, the Nourisher and Cherisher of the universe, and salutations and peace be upon the leader of the former and the latter people, and upon his family who inculcated his good traits and etiquettes, and upon his companions who were embodiments of his good character and upon all those who follow them in righteousness until the Day of Qiyaamah.

Dear readers, may Allah ﷻ bless you with good fortune and the Noor of knowledge and ma'rifat. Understand well that there is no boon greater than the knowledge of Deen and it is only granted to the one upon whom Allah ﷻ bestows His grace. Hazrat Mu'aaz bin Jabal رضی اللہ تعالی عنہ said: "The fortunate are granted it and the wretched are deprived of it." There are many other verses of the Quraan and many Ahadith in which the virtue of knowledge and 'ulamaa have been mentioned – some of which are mentioned below.

# A FEW VERSES FROM THE QURAAN REGARDING THE VIRTUE OF 'ILM AND 'ULAMAA

**1.** "Say: can those who have 'ilm and those who don't ever be the same? Only those of intelligence take heed."[2]

**Note:** this verse is clear evidence that the 'aalim and the non-'aalim can never be on par. It has fallen to the lot of the bearers of 'ilm and those of intelligence to ponder and take lessons from the verses of Allah ﷻ.

**2.** "And those are the examples we cite for all people but only the bearers of 'ilm understand them."[3]

Subhaanallah! What a virtue has been mentioned regarding the 'ulamaa that only they will understand the examples cited in the Quraan.

**3.** "And say: Oh my Rabb, increase my 'ilm!"[4]

From this we can clearly see the virtue and status of 'ilm because Allah ﷻ has not instructed Rasoolullaah ﷺ to ask for an increase in anything except 'ilm. Understand well that 'ilm of Deen and Shari'ah is referred to here.

**4.** "(In the Aakhirah) Allah ﷻ will raise the rank of those who believe, and (from them) those who have 'ilm."[5]

Ibnu Hajar has mentioned the following in Fat'hul-Baari under the commentary of this verse:

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[2] Surah Zamar, verse 11.
[3] Surah 'Ankaboot, verse 43.
[4] Surah Taha, verse 114.
[5] Surah Mujaadalah, verse 11.

"Allah ﷻ will raise the rank of the believer who is an 'aalim above that of a believer who is not an 'aalim and the raising of rank is indicative of virtue."[6]

**5.** "Only those servants of Allah ﷻ fear Him, who have 'ilm (of His greatness)."[7]

"If his 'ilm of Allah's greatness is only a matter of belief to him (i.e. he knows and believes in his heart that Allah ﷻ is the greatest), then his khashyat will also only be of that nature. However, if his 'ilm of Allah's greatness is practical (i.e. present in its true sense), then his khashyat will also be the same. The fear of Allaah is in itself very necessary because Allaah is Almighty and capable of everything. As a goal, it is also necessary to aspire towards [inculcating this fear in our hearts], because Allaah will be very forgiving towards those who possess such fear of Him. Hence, both the 'Izzat and the forgiving nature of Allah ﷻ demand khashyat."[8]

In the explanation of this verse, Hasan Basri رَحِمَهُ ٱللَّهُ said that an 'aalim is one who fears Allah ﷻ in public and in privacy, who covets that which Allah ﷻ has encouraged and is averse to that which displeases Allah ﷻ. Hazrat Ibnu Mas'ood رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُ said: "'Ilm is not determined by the amount of Ahadith one memorises nor by the amount one talks, rather it is determined by the amount of khashyat one has."

The crux of the matter is that the more fear and khashyat one has for Allah ﷻ, the greater an 'aalim he is. As Ahmad bin Saalih Al-Misry put it: "One cannot gauge khashyat by the amount of narrations or information someone may know,

[6] Fat'hul-Baari, Vol.10, p.141.
[7] Surah Al-Faatir, verse 28.
[8] Bayaanul-Quraan.

rather it can be gauged by his adherence to the Quraan and the Sunnah."[9]

Shaykh Shihaabud-Deen Suharwardy mentioned that this verse indicates that a person who has no khashyat is not an 'aalim. This statement is also corroborated by the sayings of the great senior predecessors. Hazrat Rubay' bin Anas said: "He who has no khashyat is no 'aalim." Mujaahid said: "Only he who fears Allah ﷻ is an 'aalim." Someone asked Sa'ad bin Ebrahim who the greatest faqeeh in the entire Madinah was. He replied: "The one who fears his Lord the most!"[10]

Hazrat Moulana Shaah 'Abdul-'Azeez Saheb (quddisa siruhu) wrote a very good point regarding the virtue of 'ulamaa. [He states] that we learn from this verse that "only those servants of Allah ﷻ who have 'ilm (of His greatness) have fear for Him," and that Allah ﷻ has specially allotted khashyat to the people who possess 'ilm. From the [following] verse in Surah Bayyinah – "(Jannah) is the reward for the one who feared his Lord" – we understand that Jannah and the pleasure of Allah ﷻ are specific to those who have khashyat. The conclusion we draw from these two verses is that Jannah and the pleasure of Allah ﷻ will be granted to the 'ulamaa only.[11]

**6.** "Those who had been granted 'ilm said: 'Woe be to you! The reward that Allah ﷻ is prepared to give is far better for those who believe and do righteous deeds.'"[12]

When Qaaroon left his home, surrounded by his enormous entourage, dressed in the most splendid clothes, in all his pomp and glory, the eyes of those who hankered after the

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[9] Ibnu Katheer.
[10] Ma'aariful-Quraan.
[11] Tafseer-e-'Azeezy
[12] Surah Qasas, verse 80.

Dunyaa nearly popped out of its sockets and they said: "If only we could have progressed in this Dunyaa the way he has! Qaaroon really is a very prosperous and fortunate man." But those who had understanding and 'ilm remarked: "Oh you wretched people! What is there in this temporary glitz and glamour that you have become so infatuated with? In comparison with the rewards that await a believer who does righteous deeds, all of this is absolutely nothing! It is not even equal to a speck of dust when compared to the Sun."[13]

**7.** "And Allah جل جلاله taught Aadam عَلَيْهِ السَّلَامُ all the names...."[14]

From this the virtue of 'ilm over 'ibaadat is evident. You see, the angels are so advanced in 'ibaadat that they are completely sinless. However, since they don't have the same level of 'ilm that Insaan has, they were not given the khilaafat of Allah جل جلاله on earth. The angels accepted this reality – and rightfully so – because 'ibaadat is a feature of makhlooq and not an attribute of Allah جل جلاله. 'Ilm on the other hand is the most exalted attribute of Allah جل جلاله. For that reason, Insaan was deserving of khilaafat.[15]

**8.** "And We certainly granted Dawood and Sulaymaan 'ilm, and they both said: 'All praise is due to Allah جل جلاله who granted us virtue over many of His believing servants.'"[16]

In the commentary of this verse, Qaadhi Baydhaawi writes that this verse is a proof of the virtue of 'ilm and the status of those who possess 'ilm. This is due to the fact that both Dawood and Sulaymaan عَلَيْهِمُ السَّلَامُ only expressed their gratitude for 'ilm and considered it the basis of their virtue. They did not even

[13] From the translation of Moulana Deobandi.
[14] Surah Baqarah, verse 31.
[15] From the translation of Moulana Deobandi.
[16] Surah Naml, verse 115.

consider the various other bounties which had been granted to them, such as kingdom and dominion.

Now I will mention the sayings of Rasoolullaah ﷺ regarding the virtue of ‘ilm and ‘ulamaa. Study it carefully!

# A FEW AHADITH REGARDING THE STATUS OF ‘ILM AND ‘ULAMAA

1. It has been narrated by Hazrat Mu’aawiyah رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُ that Rasoolullaah ﷺ said: “Whoever Allah جل جلاله intends good for, He grants him a deep understanding (‘ilm) of Deen.”[17] (Agreed upon.)

2. It has been narrated by Huzayfah bin Yamaan رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُ that Rasoolullaah ﷺ said: “The merits of ‘ilm are far more than the merits of ‘ibaadat and the best form of your Deen is wara’.”[18]
3. Abu Dardaa رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُ narrates that he heard Rasoolullaah ﷺ say: “Whoever treads the path of seeking ‘ilm, Allah جل جلاله will make the path to Jannah easy for him, and the angels spread out their wings for a seeker of ‘ilm (for him to walk on) because they are so pleased with what he is doing. Whoever is in the heavens and earth, even the fish in the sea, seek forgiveness for an ‘aalim. The virtue of an ‘aalim over an ‘aabid is like the virtue of the Moon over all the stars. The ‘ulamaa are the inheritors of the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ and the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ did not leave gold or silver coins for their heirs, rather, they left ‘ilm – whoever takes it has received a very great share!”[19]

4. It has been narrated by Hazrat Abu Hurayrah رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُ that Rasoolullaah ﷺ said: “The best sadaqah is that a Muslim

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[17] Targheeb wa Tarheeb, Vol.1, p.92.
[18] Narrated by Tabraany in Al-Awsat and by Bazzaaz with a good (hasan) chain of narrators – Targheeb, Vol.1, the chapter of ‘ilm, p.93.
[19] Mishkaat, the chapter of ‘ilm, p.34.

man learns ‘ilm of Deen and then teaches it to his Muslim brother.”[20]

5. It has been narrated by Hazrat Anas رضی اللہ تعالی عنہ that Rasoolullaah ﷺ said: “Whoever leaves his home in search of ‘ilm is in the path of Allah جل جلالہ until he returns.”[21]

6. It has been narrated by Abu Zarr and Abu Hurayrah رضی اللہ تعالی عنہ that Rasoolullaah ﷺ said: “If a seeker of ‘ilm has to die in that condition (while seeking ‘ilm), he dies a shaheed.”[22]

7. It has been narrated by Hazrat Abu Moosa رضی اللہ تعالی عنہ that Rasoolullaah ﷺ said: “Allah جل جلالہ will resurrect His servants on the Day of Qiyaamah and then separate the ‘ulamaa. Then He will say to them: ‘Oh ‘ulamaa! I did not place my ‘ilm in you so that I can punish you. Go now, I have forgiven you!’”[23]

**Note:** In the abovementioned Ahadith, Rasoolullaah ﷺ explained the virtues of students of Deen and ‘ulamaa in various ways. For example, he said that if anyone leaves his house in search of ‘ilm but dies before he can accomplish this, he will be given the status of a shaheed and as long as he is busy seeking ‘ilm, going through hardship and difficulty, he will receive the reward of being in jihaad. When he walks, the angels spread their blessed wings on the ground for him to walk upon, and is it a trivial matter that the entire creation makes du’aa for the forgiveness of the ‘ulamaa? It is also an enormous glad tiding that the ‘ulamaa are the heirs of the

[20] Ibnu Maajah.
[21] Tirmizi, Targheeb p.69.
[22] Targheeb, p.61
[23] Tabraani in Al-Kabeer, p.69.

Ambiyaa عَلَيۡهِمُ السَّلَامُ and that they will receive glad tidings of forgiveness.

If I had to sacrifice my life for this glad tiding, it would be justified.

In his renowned work "Madaarijus-Saalikeen," 'Alaamah Ibnu Qayyim has written that 'ilm is like life itself for an 'aalim and that ignorance is like death for the ignorant. Thereafter, he wrote down some pertinent quotes in this regard which will prove to be very beneficial. Therefore, I have mentioned them hereunder.

In "Kitaabuz-Zuhd," Imaam Ahmad has mentioned a quote from Luqmaan the wise who told his son: "Oh my son! Stay in the company of the 'ulamaa and visit and mingle with them often because Allah جل جلاله brings life to the hearts with the Noor of wisdom, just as He brings life to the earth (i.e. makes it lush and green) with heavy rains."

Mu'aaz bin Jabal رضي الله تعالى عنه said: "Seek 'ilm because learning it is a means of attaining khashyat and seeking it is 'ibaadat, revising it is tasbeeh and discussing masaail is jihaad. Teaching it to the uneducated is Sadaqah, and spending on those who have it is obedience to Allah جل جلاله because they teach one what is halaal and haraam and it is only through them that one will be able to differentiate between halaal and haraam. They are the beacons on the road to Jannah because, if one learns Deen and practises [on it], you will definitely enter Jannah. 'Ilm is a consolation in times of fear, a companion when travelling, a conversation when in solitude and it remains with you in times of happiness and in times of sadness. It is a weapon against enemies and an adornment for friends. By means of 'ilm Allah جل جلاله grants entire nations such honour that they become leaders and role models

of righteous deeds, others follow in their footsteps, their deeds are emulated and their opinion becomes the final say. Angels are desirous of befriending them and stroke them with their wings, and all things, living or dead, the fish in the sea, insects of every kind and all land animals pray for their forgiveness. This is all because 'ilm is like life in the heart and a light for the eyes in darkness. Through it one reaches the highest stages of the pious and the lofty ranks of both Dunya and Aakhirah. Pondering over it ('ilm) is equal to fasting, reading and teaching, it is equal to standing in prayer and by means of it family ties are upheld. Through it one can differentiate between halaal and haraam. It is the imaam of 'amal, as 'amal is subordinate to it, and it is only given to the fortunate and only the wretched are deprived of it."

This narration has been attributed to Rasoolullaah ﷺ, but the correct view is that it was the statement of Hazrat Mu'aaz رضي الله تعالى عنه.[24]

It has been reported that someone asked 'Abdullaah bin Mubaarak: "If Allah ﷻ were to inform you that you would be dying today, which 'amal would you do today?" He replied: "I would go out in search of 'ilm because Allah ﷻ has not instructed Rasoolullaah ﷺ to ask for an increase in anything except 'ilm. Allah ﷻ said: "And say: 'Oh my Rabb! Increase my 'ilm.'"

[24] Madaarijus-Saaalikeen, Vol.3, p.261.

# THE BENEFITS OF ‘ILM

While discussing the entitlement of our master and father Aadam عَلَيْهِ السَّلَام to the khilaafat of Allah جَلَّ جَلَالُهُ, Hazrat Shaah ‘Abdul-‘Azeez mentioned a number of the merits of ‘ilm. I will mention these below.

# THE VIRTUE OF BEING IN THE COMPANY OF AN ‘AALIM

Faqeeh Abul-Layth Samarqandi said that by merely being in the company of an ‘aalim, without even benefitting in terms of ‘ilm or ‘amal and without learning a new masalah, one is granted no less than 7 favours:

**1.** He will be counted amongst the students of Deen and he will be granted a share in whatever rewards have been promised to them.

**2.** As long as he is in that gathering, he will be protected against committing sins.

**3.** If he leaves his home with the intention of seeking ‘ilm, he will receive the same rewards that have been promised to the students of Deen.

**4.** When the mercy of Allah جَلَّ جَلَالُهُ descends on the gathering in which ‘ilm of Deen is disseminated, he will also be part of it.

**5.** As long as he listens to the academic discourses, he will be considered to be in ‘ibaadat.

**6.** When he listens to discussions on intricate masaail and is unable to understand it, then he will feel sad and dejected,

as a result of which he will be counted amongst the Munkasiratul-Quloob. It has been narrated that Moosa عَلَيْهِ السَّلَامُ once prayed to Allah جل جلاله saying: “Oh my Rabb! Where should I look for You?” The reply was: “Go and look for me amongst the broken-hearted.”[25]

7. The honour of ‘ilm and the wretchedness of transgression and ignorance will be embedded in his heart, and some form of aversion will be created in his heart towards the ignorant and the sinful.

This is the condition of one who was fortunate enough to merely be in the company of the ‘ulamaa. From this we can deduce the status and virtue of those who take unknown benefit from the ‘ulamaa in terms of worldly matters and matters pertaining to the Aakhirah.[26]

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[25] Shar’hul-Ihyaa, Bayaadh-e-Muslihul-Ummat.
[26] Tafseer-e-‘Azeezy.

# THE VIRTUE OF 'ILM OVER WORLDY POSSESSIONS

It has been narrated from Ameerul-Mumineen, Hazrat Ali (karramallaahu wajhahu) that 'ilm is superior to wealth and worldly possessions in 7 ways:

1. 'Ilm is the inheritance of the Ambiyaa عَلَيْهِمُ السَّلَامُ, and wealth is the inheritance of Fir'awn, Haamaan and Shaddaad.

2. 'Ilm becomes more the more you spend (disseminate) it – it will never decrease. The same does not apply to wealth.

3. Wealth needs to be watched and protected constantly, whereas 'ilm constantly watches over and protects those who are the bearers of 'ilm.

4. When a man dies, he leaves all his wealth behind him, but he will take his 'ilm with him into his qabr.

5. Wealth is a bounty that is granted to both noble and ignoble, believing and disbelieving people but beneficial 'ilm is not granted to anyone other than a true believer.

6. There is no party or organisation that is not in need of an 'aalim, but there are many organisations that have no need for the affluent and wealthy.

7. 'Ilm will grant one strength to cross the Pul-Siraat, but wealth will make one weak in this instance.

The 'ulamaa have mentioned that it is enough to prove the merit and virtue of 'ilm that the quarry of a trained (educated) hunting dog is halaal, even though the dog itself is najis.

Allah ﷻ was so impressed with a weak and insignificant little ant because of a single, subtle point of 'ilm that He mentioned what it had said in the Quraan and even named an entire surah (Surah Naml) after it. This subtle point of 'ilm is that even an ant will never intentionally be harmed by the army of the Ambiyaa عَلَيْهِمُ السَّلَامُ. Therefore, Allah ﷻ mentioned the ant's statement verbatim in the Quraan:

"قالت نملة يايها النمل ادخلوا مسساكنكم لأ يحطمنكم سليمان و جنوده و هم لأ يشعرون"

"One little ant said: 'Oh ants! Run into your burrows! It mustn't be that Sulaymaan and his army unknowingly crush you!'"

From this we can understand the value of the company of the Ambiyaa عَلَيْهِمُ السَّلَامُ. It is so remarkably effective in illuminating the heart and dispelling spiritual darkness, that those soldiers who only have a superficial and incidental affiliation with them would never intentionally harm even an ant.

How sad is the condition of those who accuse the Sahaabah of Nabi-e-Kareem ﷺ of usurping the rights of the family of Rasoolullaah ﷺ. These immature people quite obviously have an intellect far inferior to that of an ant, and their belief in their Nabi ﷺ is thousands of times weaker than the belief that this ant had in Sulaymaan عَلَيْهِ السَّلَامُ.[27]

I think it would be appropriate to quote the narration that Moulana I'zaaz Ali Saheb had mentioned regarding this in "Naf'hatul-'Arab." It is titled "The ant's advice."

It has been narrated that, when Sulaymaan عَلَيْهِ السَّلَامُ heard the ant say, "it mustn't be that Sulaymaan and his army

[27] Summarised from Tafseer-e-'Azeezy, pp.171-173.

unknowingly crush you!" he summoned the ant. His attendants brought the ant to him and the following conversation ensued:

Sulaymaan عَلَيْهِ ٱلسَّلَامُ: "Why did you frighten the other ants with my oppression? Don't you know that I am a Nabi and that I am just? So, why then did you say such a thing?"

Ant: "Did you not hear me say 'unknowingly?' Furthermore, by ''hatm,' I didn't mean crushing their bodies, rather, crushing their hearts – breaking their hearts. By informing them I did not at all mean to say that Sulaymaan and his army would destroy them. The reason for that was that I feared that the ants would become ungrateful for all the bounties that Allah جل جلاله had bestowed upon them when they see the high status and the great kingdom that had been given to you and find themselves lacking it. [Had I not warned them], the least that could have happened is that they would definitely have stopped the tasbeeh and zikr of Allah جل جلاله had they seen you and your army.

Sulaymaan عَلَيْهِ ٱلسَّلَامُ: "Oh little ant! Give me some advice."

Ant: "Do you know why your father was named Dawood?"

Sulaymaan عَلَيْهِ ٱلسَّلَامُ: "No."

Ant: "He was named that because he had cured the wound of his heart. Do you know why you were named Sulaymaan?"

Sulaymaan عَلَيْهِ ٱلسَّلَامُ: "No."

Ant: "You were named that because you are of sound mind and of sound heart. Do you know why Allah جل جلاله has made the wind subservient to you?"

Sulaymaan عَلَيْهِ ٱلسَّلَامُ: "No."

Ant: “To teach the following lesson – the in its entirety is nothing but a gust of wind. Whoever places his reliance on this has in fact placed his reliance on nothing but wind.”

**Note:** What a wonderful thing the ant said! … I was not really afraid that you would destroy us. Rather, I was afraid that we would become ungrateful of the bounties which Allah ﷻ has bestowed upon us if we had to see your pomp and glory and your entourage and, in so doing, find ourselves guilty of naa-shukry and kufraan-e-n’imat. And, if this didn’t happen and we were able to control ourselves, then the least that could have happened to us is that we could have become unmindful of the zikr of Allah ﷻ as long as we stared at your soldiers … and that is death of the heart which is far worse than a physical death.

We human beings should take a lesson from the advice of this ant. May Allah ﷻ grant us taufeeq.[28]

In his book “Wasiyyatul-Ikhlaas” (Advices regarding Sincerity), Hazrat Muslihul-Ummat, Moulana, Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّهُ writes: “When it comes to the virtue of ‘ilm and its status in Deen, I feel [I should] mention the words of Hazrat ‘Allaamah Ali Muttaqi Hindi, which are very informative. He said:

‘The great scholars of Deen unanimously agree that the most virtuous and meritorious deed is the deed that will continue to benefit one after your demise, like the Baaqiyaat-e-Saalihaat mentioned in the Quraan, and 7 great deeds mentioned in the Hadith – namely, teaching Deen, digging a canal; digging a well; planting a fruit-bearing tree; building a masjid; leaving a copy of the Quraan to be read, and leaving behind a pious child. Of these, the greatest is disseminating ‘ilm because it lasts the longest. A tree and a well could very well be effaced and

[28] Compiler’s note.

destroyed, but the effect of ‘ilm will last until the Day of Qiyaamah and there are many ways of disseminating it – one could teach it, declare a book waqf, lend it to someone, or give someone some paper or ink or a pen. The very best is to teach an ordinary layman or a child the letters of the alphabet so that all the other forms of knowledge can stem from that. [It is] like planting a tree from which many other branches of fruit will stem. Helping someone by giving him paper is like giving him fertile land, giving him ink is like giving him the seeds and giving him a pen is like giving him the tools with which to farm.’”[29]

Just see what a high status Hazrat Ali Muttaqi has accorded to the instruments used to acquire ‘ilm along with ‘ilm itself. It is obvious that all the mediums and means of acquiring ‘ilm will be just as virtuous and important as the ‘ilm itself because the rule is:

الشئ اذا ثبت ثبت بلوازمه

If something becomes established, it applies to all its attachments and appendages.

For this very reason, all the instruments and means of acquiring ‘ilm are just as noble and honourable as the ‘ilm itself. What, then, can be said of the student and the teacher?

Hazrat Ali Muttaqi further writes:

“The virtue of an ‘aalim who performs his compulsory prayers and then sits down to teach people Deen in comparison to the ‘aabid who fasts the entire day and prays the entire night, is like the virtue that I hold over the lowest amongst you.”[30]

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[29] Majma’ul-Bi’haar, Vol.3, p.664.
[30] Wasiyyatul-Ikhlaas, p.22 with reference to Majma’ul-Bi’haar.

Thus far we have learned of the virtue of beneficial knowledge and the status of those who have it. Now read the Ahadith regarding unbeneficial knowledge and the repugnance of those who are characterised by it.

# THE REPUGNANCE OF UNBENEFICIAL KNOWLEDGE

**1.** It has been reported from Hazrat Ibnu 'Umar رضی اللہ تعالی عنہ that Nabi ﷺ said: "Whoever seeks knowledge to please anyone other than Allah جل جلالہ, or intends to please anyone other than Allah جل جلالہ, then he might as well prepare his place in Jahannam!"[31]

**2.** It has been narrated from Hazrat Abu Hurayrah رضی اللہ تعالی عنہ that Rasoolullaah ﷺ said: "Whoever learns 'ilm to show off to the 'ulamaa and to debate with the foolish or to attract attention to himself, Allah جل جلالہ will put him in the Fire!"

**3.** Maalik bin Dinar رحمہ اللہ narrates from Hasan رضی اللہ تعالی عنہ that Rasoolullaah ﷺ said: "No servant delivers any discourse but Allah جل جلالہ will ask him about it. [In other words, he will be asked] whether or not it was delivered sincerely for the pleasure of Allah جل جلالہ." Ja'far[32] said that whenever Maalik used to narrate this Hadith he would cry until he stopped. Then he would say: "You think I'm crying because I'm so happy that I'm discussing religious matters with you, but

[31] Targheeb wa Tarheeb, p.80.
[32] One of the narrators in the chain, the student of Maalik bin Dinar.

I'm crying because I know that Allah ﷻ will ask me what the motive was behind what I said."[33]

**4.** It has been narrated by Luqmaan (Ibnu 'Aamir) رضي الله تعالى عنه, that Hazrat Abu Dardaa رضي الله تعالى عنه used to say: "I fear that Allah ﷻ will call me on the Day of Qiyaamah and, in front of the entire creation, say: 'Oh 'Uwaymir[34]!' And I would reply 'Labbayk! (I'm at Your service!)' And then He will ask me: 'Did you practise on your 'ilm?'" [35]

**5.** It has been narrated by Hazrat Abu Barzah رضي الله تعالى عنه that Rasoolullaah ﷺ said: "The example of a man who teaches others good (Deen) but forgets himself, is like a wick that gives light to others but burns out itself."[36]

**6.** It has been narrated by Hazrat Abu Hurayrah رضي الله تعالى عنه that Rasoolullaah ﷺ said: "The one who will be punished the most severely on the Day of Qiyaamah is the 'aalim who's 'ilm did not benefit him."[37]

**7.** It has been narrated by 'Imraan bin Husayn رضي الله تعالى عنه that Rasoolullaah ﷺ said: "What I fear the most after my demise is all those hypocrites with clever tongues."[38]

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[33] Narrated by Abud-Dunyaa and Bayhaqi, p.89, with a good enough (jayyid) chain of narrators but Mursalan (i.e. Maalik bin Dinar did not mention the Sahaabi who he narrated from and attributed it directly to Rasoolullaah ﷺ.

[34] The name of Hazrat Abu Dardaa رضي الله عنه.

[35] Bayhaqi and Munziri, p.90.

[36] Bazzaar and Munziry, p.90.

[37] Tabraani.

[38] Tabraani and Munziri, p.90.

8. Ali رضي الله تعالى عنه said: "Oh Bearers of 'ilm! Practise on your 'ilm because a true 'aalim is one who practises on his 'ilm and who's actions are in congruence with his 'ilm. Very soon there will be people who will have 'ilm but it will not pass their throats. What they portray to others will not be what they are inside, and their actions will contradict their 'ilm. They will sit in groups and show off to one another to such an extent that a man will become angry with his friend for sitting in someone else's gathering and he will then break his friendship with him. The actions of these people will never reach Allah جل جلاله."

9. It has been narrated that Hazrat Abu Dardaa رضي الله تعالى عنه said: "You will never be a muttaqi until you become an 'aalim, and 'ilm will never beautify you until you practise on it."

10. Hasan رضي الله تعالى عنه said: "An 'aalim is one who's actions are congruent to his 'ilm, and he who's actions contradict his 'ilm is just like one who narrates Hadith – you hear something and you tell it to others."

11. Hasan رضي الله تعالى عنه said: "It is only befitting that the one who surpasses others because of his 'ilm should surpass them because of his 'amal."

12. It has been narrated by Hazrat Ibnu Mas'ood رضي الله تعالى عنه: "Knowing a large number of Ahadith is not 'ilm. True 'ilm is fear of Allah جل جلاله – and there are many sayings and narrations in this regard."[39]

From the abovementioned narrations it is quite evident that the virtues and merits of 'ilm [referred to in the] Quraan and Sunnah and [possessed] by the 'ulamaa, does not refer to every

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[39] Al-Muwaafaqaat of Al-Shaatbi, Vol.1, p.75.

type of ‘ilm. More accurately, the ‘ilm that is referred to here, is only that ‘ilm that brings about fear of Allah ﷻ and motivates one to practise. This is what is meant by beneficial ‘ilm – for which Rasoolullaah ﷺ used to supplicate as follows:

اللّٰهُمَّ اني اسألك رزقا طيبا و علما نافعا و عملا متقبلا
اللّٰهُمَّ اني اسألك علما نافعا و رزقا واسعا و شفاء من كل داء

Oh Allah! I ask You for pure sustenance and beneficial ‘ilm and accepted deeds.
Oh Allah! I ask You for beneficial ‘ilm and abundant sustenance
and to be cured of all illness.

Thus, a person who has this type of ‘ilm is called an ‘aalim-e-rabbaani whose very existence is a means of goodness and mercy for the ‘ulamaa and whose shadow is a means of ‘aafiyat and a boon for the people of this Dunyaa. It is for this ‘aalim that the birds in their nests and the fish in the sea seek forgiveness, and it is this ‘aalim who deserves to be called the khaleefah of Allah ﷻ and the shadow of Allah ﷻ. It is this ‘aalim that is the representative of Rasoolullaah s and his true successor and heir.

As for the ‘ilm that does not fit this description … it is just a matter of words with a superficial façade. Since it does not have the slightest effect on the heart, does not motivate one towards ‘amal, and does not lead one to zuhd and contentment in the least, this ‘ilm is undoubtedly harmful and not beneficial ‘ilm [at all]. The one who bears such ‘ilm will never reach the lofty stage and status of the ‘ulamaa-e-Rabbaaniyeen.

What connection can dirt and dust ever have with the heavens above?

[Such a person's] 'ilm is an absolute burden to him and a means of destruction and deviation for the ummah, and instead of guidance, total misguidance will spread from him. Instead of Sunnah, innovations and customs will become commonplace. Many simpleminded people will consider him to be a role model, they will get caught in his web of deception and lies [until they] finally go astray. It is regarding such people that Rasoolullaah ﷺ said: "The most frightful thing I fear for my ummah is leaders who will misguide the masses."

You get beneficial 'ilm and unbeneficial 'ilm, as has been explained by Hasan Basri رَحِمَهُ ٱللَّٰهُ. He said: "'Ilm is of two types. The 'ilm in the heart – that is beneficial 'ilm, and the 'ilm that is only on the tongue – that is Allah's evidence and proof against the son of Aadam (Man)."

It is obvious that beneficial 'ilm is what Rasoolullaah ﷺ had prayed for, and that unbeneficial 'ilm is what Rasoolullaah ﷺ had sought protection against, and this is that 'ilm which is only on the tip of the tongue and that has absolutely no effect on the heart whatsoever, neither does it illuminate the heart.

Moulana Rumi رَحِمَهُ ٱللَّٰهُ explained it thus:

That 'ilm which affects the heart will prove to be a friend and assistant in the Aakhirah, and that 'ilm which only affects the body will prove to be a snake!

Therefore, it is imperative that an intelligent and fortunate person should seek beneficial 'ilm so that he may be granted the highest stages in Dunyaa and Aakhirah and attain the highest level of acceptance in the sight of Allah جل جلاله.

Having read about the virtues of 'ilm and 'ulamaa, as well as the repugnance of unbeneficial knowledge, you should now carefully read "Etiquettes of Students and Learners." Once that has been done – in shaa Allah – you will read "The Responsibilities of 'Ulamaa and Teachers."

# THE ETIQUETTES OF STUDENTS AND LEARNERS

## 1. While studying, the student should make the intention of practising on what he learns and pleasing Allah ﷻ.

It is imperative that the student of Deen should make the intention that he is studying in order to practise on what he learns and in order to please Allah ﷻ. In other words, it should by no means be his intention to gain status or wealth. Accordingly, it has been mentioned in a Hadith that a person who continues to learn the 'ilm of Deen with a good intention, will die in that good condition, he will die as a shaheed and he will be resurrected with the 'ulamaa on the Day of Qiyaamah. Can there possibly be a greater fortune or honour than this in the Aakhirah? For this very reason Imaam Shaafi'y said that whoever wants success on the Day of Qiyaamah should develop sincerity in his [search for] 'ilm.[40]

Appropriately, the very famous Hadith of Nabi-e-Kareem ﷺ states: "Verily actions are based on intentions." In other words, the correctness and the reward that will be attained are based solely on making a good intention. Therefore, understand well, that making a good intention is of utmost importance because acquiring 'ilm of Deen is also a righteous deed.

That is why your noble grandfather, Hazrat Muslihul-Ummat, Moulana Shaah Waliyyullaah Saheb continuously drew the students' attention to rectifying their intentions so that they would not become unmindful of it. May Allah ﷻ bless us all

[40] Tabaqaat Kubraa of Imaam Shaafi'y, Vol.2, p.74.

with the taufeeq to make good intentions regarding our ‘ilm and ‘amal – aameen.

## 2. A student should have the firm belief that Allah ﷻ is the One Who will see to all his needs.

It is imperative that a student of Quraan and Hadith should do away with all his hopes and expectations from Ghayrullaah. He should only consider Allah ﷻ to be his helper and put his trust in Allah ﷻ alone in the same way that Allah ﷻ instructed Rasoolullaah ﷺ in this verse: “He is the Lord and owner of the East and the West, there is no God but He, so make Him the One you put your trust in!”[41]

Therefore, in the light of the Hadith, “The ‘ulamaa are the heirs of the prophets,” the ‘ulamaa should behave in the way Rasoolullaah ﷺ did and place their trust in, and their reliance only upon Allah ﷻ.

What a noble status has been accorded to the ‘ulamaa in this Hadith. Rasoolullaah ﷺ also said: “The bearers of the Quraan (The huffaaz and the ‘ulamaa) are the friends of Allah ﷻ and his special servants.”[42]

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[41] Surah Muzammil, verse 9.
[42] Tirmizi.

## 3. A student should acquire knowledge before he is given a high-ranking post.

Before attaining a high-ranking position, a student should achieve a perfect level of ‘ilm and proficiency. This is because it becomes very difficult, though not impossible, to acquire ‘ilm after having been appointed in a senior post – either due to fear of embarrassment or due to pride. With this practicality in mind, Ameerul-Mumineen ‘Umar bin Khattaab رضي الله تعالى عنه said: “Learn and understand Deen before you become leaders!”[43]

Similarly, Hazrat Hishaam (the son of ‘Urwah bin Zubayr رضي الله تعالى عنه) said: “Oh my children, acquire the ‘ilm of Deen because you might be small, unimportant people today but tomorrow you will become the leaders.”

Think for yourself how embarrassed and disgraced that senior ‘aalim and leader will be if he cannot answer a simple question due to his ignorance, while he is supposed to be the religious authority to whom everyone.

If someone is appointed in a senior position – such as that of a judge or a mufti, or that of a teacher and guide – of what benefit will he be if he is incapable of doing [his job]? This is exactly what Imaam Shaafi’y mentioned in his poem:

و كل رياسة من غير علم  اذل من الجلوس على الكناسه

Every leadership position that one achieves
regarding which one does not have the necessary ‘ilm
Is more disgraceful than sitting on a rubbish dump

[43] Bukhari, p.17, Baabul-Ightibaat fil-‘ilm wal-hikmah.

At this juncture, I will mention a saying of Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb that is sure to give us great insight and from which we can take a great lesson.

He said: “After having become so old that I cannot acquire anything anymore, I have come to realise that there are only two things that prevent a person from achieving kamaal in any field, [and they are] pride and the fear of embarrassment because these two qualities prevent a person from humbling himself in front of someone who has achieved kamaal. In every era there have always been people [who have attained] kamaal and from whom this kamaal could be acquired, but because of this embarrassment and pride we do not humble ourselves in front of them. That is why we achieve absolutely nothing. We just remain on the proverbial rubbish dump. A person will only achieve something when he abandons and casts off his pride.”

Water will flow to wherever the ground is low.

## 4. A student should be humble in front of his teachers.

A student should lower and humble himself in front of his teachers – this is indeed a very great blessing. In fact, this is the key to success! This is true because, as the Hadith states: “Whoever humbles himself for the sake of Allah ﷻ, Allah ﷻ will in turn exalt him.”

It has been mentioned that Haroon Al-Rasheed had sent both his sons to study under Asma’y. One day, Haroon Al-Rasheed saw that Asma’y was performing wudhu and the prince was pouring the water for him. Haroon Al-Rasheed became very angry when he saw this and said: “I sent my son to you to learn

Deen and to learn manners. What kind of manners are you teaching here? He was supposed to have poured the water with one hand, while washing your feet with the other!"

**Note:** Just see what great concern a king had for the islaah and nurturing of his son. This should certainly serve as a lesson to us. May Allah ﷻ bless us with taufeeq.

## 5. A student should appreciate his health and his free time.

A student should consider his health and his free time to be great blessings because these are generally taken for granted. If he wastes these bounties by playing around, making friends and enemies, striking[44] etc., he will not get a chance to acquire 'ilm and he will live to regret it.

It has been mentioned in a Hadith that there are two things that most people lose out on. The first is health and the second is free time. In other words, people don't appreciate these two blessings and they do not take benefit from them as they should. When they are later deprived of them they live in regret.

گیا وقت پھر ہاتھ آتا نہیں

Lost time doesn't come back.

Therefore, let us appreciate our commodities (health and free time) during these days and spend them in 'ilm and 'amal so that we can attain the good of both Dunyaa and Aakhirah.

[44] Referring to the strikes at the Madaaris in India.

In Mirqaat,[45] Mulla Ali Qaari has encouraged us to follow the Sunnah in his commentary of the Hadith of 'Irbaadh bin Saariyah رضي الله تعالى عنه. He writes:

"…because attaining true success, after avoiding any companion who wastes one's time and after avoiding anything that leads the heart to fitnah, is dependent on following the Sunnah."

In other words, one will only achieve success if one follows the Sunnah. Looking after one's time is something that is expected and desirable according to the Shari'ah because it is the gateway and vessel by means of which one may attain true success, and through which one may progress and attain heights in Deeni and Dunyawi matters.

Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Thaanwi said: "In Europe, the English have told students not to get involved in politics." Subhaanallah! The people from the very same place where our people have learned politics, have prevented their students from delving into it. This is because they are intelligent people. They know that if students get involved in politics while they are studying, they will remain on those proverbial rubbish dumps and they will waste their precious time in futile things. This is why it is of utmost importance that students protect their time and their hearts from being spoiled and corrupted so that they can be successful. May Allah جل جلاله grant us taufeeq.

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[45] A commentary of Mishkaaul-Masaabeeh.

## 6. A student should honour and be respectful towards his teachers.

A student should show a lot of love and respect towards his teachers. He shouldn't laugh in front of them nor talk too much. His eyes shouldn't wander all over the place in their presence nor should he walk ahead of them, and he should never contradict his teacher's opinion by quoting the opinion of another teacher because this will upset and offend him, and it will create a barrier that will prevent [the student] from receiving his faiz.

Conversely, if a teacher does anything that goes against one's own nature and disposition [something you dislike], the student should not reveal this to anyone – it goes against the dictates of love. The same applies in the case of one's Shaykh and parents.

Accordingly, my Shaykh and guide, Hazrat Moulana Muhammad Ahmad Saheb, very beautifully wrote:

ہے جان محبت اگر وہ خفا ہوں اگر ہم خفا ہوں محبت نہیں ہے

It is the very essence of love if the beloved is angry (but we still show the same love)
It is not love if we become angry!

In fact, if someone who is affiliated to the Shaykh or teacher does something that goes against one's nature, he should also be forgiven and overlooked because it will please the Shaykh or teacher greatly if he comes to know of it, and this is a very great boon and a means of ultimate success for the small and lowly ones (referring to the students and mureeds). May Allah ﷻ grant us taufeeq.

Similarly, it is also part of respecting and honouring the teacher that one makes a good excuse and fosters good thoughts regarding any student that the teacher may like or incline to. The student should never think ill of him (his teacher) as this is outright poison and should be avoided at all costs. May Allah ﷻ grant us taufeeq.

I will now quote an appropriate story from the magazine "Ta'meer-e-Hayaat" (Building your Life) regarding respect for one's teacher.

Abu Muhammad Yazeedi relates: "I used to teach Mamoon (the Khaleefah) when he was a child. Once, the attendants complained to me that Mamoon hits and scolds them and that he is very naughty whenever I leave. I therefore lashed him seven times and left him crying and wiping his tears. All of a sudden the chief minister, Ja'far Barmakky arrived. I got up and went outside only to find Ja'far talking to Mamoon, trying to cheer him up. I went to Mamoon and said: 'I've been afraid all this time that you were complaining to Ja'far.' Mamoon said: 'Let alone Ja'far, I wouldn't even complain to my father because you hit me for my own benefit.'"

This was not only the case with Mamoon. His very fortunate and respectful son was no less that his father. He used to consider straightening his teacher's shoes to be the greatest honour and something to be proud of. He used to fight for the honour of straightening his teacher's shoes!

It is written in the book "Al-Mamoon" that his two sons used to study under Farraa, the great scholar of Arabic grammar. Once, as the teacher stood up to leave, both sons dashed to straighten his shoes. Since they both reached at the same time, they started to argue. Finally they decided that each of them would take one of the shoes and place it in front of the teacher.

Mamoon had appointed people to inform him about anything and everything. He was immediately informed of [his sons' argument] whereupon he summoned Farraa. [The following conversation ensued]:

Mamoon: "Who is the most honoured person in the Dunyaa?"

Farraa: "Who can be more honoured than the Ameerul-Mumineen?"

Mamoon: "The one whose shoes the sons of the Ameerul-Mumineen compete to straighten!"

Farraa: "I thought of stopping the princes, but I didn't want to deprive them of the honour. 'Abdullaah bin 'Abbaas also held the reins of Husayn's رضی اللہ تعالیٰ عنہ camel and when some of those present objected because he was much older than Husayn رضی اللہ تعالیٰ عنہ, he scolded them saying: 'Keep quiet you fools! What do you know about his value?'"

Mamoon: "Had you prevented them, I would have been very annoyed with you. This has not decreased their dignity in the least. Rather, it has proven their determination because obedience to the king, father and teacher does not constitute disgrace."

Having said that, he gave them 10 000 silver coins each – the sons for their obedience, and Farraa for being an excellent teacher.

Oh, what status was accorded to teachers in the past… but now?

ثریا سے زمین پر آسمان نے ہم کو دے مارا

From Thurayyaa they kicked us back down to earth! [46]

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[46] Ta'meer-e-Hayaat, June 1999, with reference to the impartial justice of Muslim judges.

## 7. A student should also respect the tools and instruments used to acquire ‘ilm.

A student should undoubtedly appreciate the ‘ilm he is acquiring. Moreover, he should appreciate the tools and means of this acquisition as well. For example, the pen, paper, ink and the Deeni books should be handled with particular caution and respect.

For this very reason, some fuqahaa have ruled that it is preferable to be in a state of wudhu when touching one’s Deeni books – especially Tafseer – and others have even gone as far as ruling that it is waajib.

Hulwaany said: “We acquired our ‘ilm because we respected and revered it. We wouldn’t even touch blank paper without wudhu.” Imam Sarakhsy رَحِمَهُ ٱللَّٰهُ once had diarrhoea while he had to revise his lesson for the following day. He performed wudhu 17 times that night.[47]

The point is that they had so much respect and reverence for their ‘ilm that they did not want to occupy themselves in it [their studies] or touch their Deeni books without wudhu – no matter how much trouble they had to take to achieve this.

Shaykhul-Islaam Burhaanud-Deen said that one student was in the habit of placing his ink-pot on top of his books. Our teacher told him that he would not benefit from his ‘ilm. (It has been mentioned that this was exactly what transpired.)

Yusuf bin Husayn said that one will understand ‘ilm through respect, and one will rectify one’s ‘amal through ‘ilm, and ‘amal is the means of attaining wisdom. Therefore, the doorway to ‘ilm and wisdom is respect. The saying [rings true]:

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[47] Tahtaawy ‘alal-Maraaqi, p.46.

باادب بانصیب بے ادب بے نصیب

If you have respect you will receive, and if you have no respect you will be deprived.

Having respect is as important as ‘aql in order to acquire ‘ilm, if not more important. The [following] Persian saying is well-known:

یک من علم را دہ من عقل باید

You need ten loads of ‘aql to acquire one load of ‘ilm.

This humble servant has added the following to that:

دہ من عقل را صد من ادب باید

And for every 10 loads of ‘aql you need 100 loads of respect!

Now, I would like to mention an extract from a lecture which was delivered to students by Hazrat Moulana Sayyid Abul-Hasan Ali Nadwi.

## Hazrat Moulana Sayyid Abul-Hasan Ali Nadwi's lecture to the students.

If someone had to sincerely make du'aa to Allah ﷻ to make him the Ghauth or the Qutub of his era, it wouldn't be a difficult task for Allah ﷻ because Allah ﷻ has always raised someone to that rank and He will continue to do so. However, the condition is that you should be particular about your salaah, proceed to the masjid early; busy yourself in du'aa, take the name of Allah ﷻ (make zikr); respect your teachers; respect your seniors and all your benefactors, humble yourself in front of them and respect your books. In my opinion, it is a precondition to respect your teachers and your books! It is also a condition that you should realise the great favour that all those pious predecessors had done for you by passing this knowledge on to you, and [that you should] respect and honour them.

This is not secular knowledge – the books of which you could trample if you wanted to, and the paper of which you could put in your shoes if you felt like it and still, with a little effort, you could become very successful. Although, I must say that they do have some regard for respect. Even to this day, in Europe and America, with all their free thinking and orientalism, they show reverence for their books and their benefactors and a lot of respect for teachers and seniors.

Respect your teachers, your books, your benefactors, your elders, make a little effort and be particular about du'aa and the 'ibaadat of Allah ﷻ from now on. You will find that every person whom Allah ﷻ had caused to shine and stand out in this Dunyaa, had spent his childhood in this manner. Read the biography of Imam Ghazaali رَحِمَهُ ٱللَّٰهُ … he had the capacity [and] enthusiasm to serve others, respected his elders; considered

himself lower than all others; was totally engrossed in du'aa, performed his salaah properly and had many other wonderful qualities since his early childhood. Go and read the extensive biographies of the pious predecessors! They shone like the moon and the stars because they all had these beautiful qualities since childhood already.[48]

## 8. The student should immediately seek forgiveness from the teacher if he showed any disrespect.

It is of utmost importance that the student should immediately, and with utmost humility, seek forgiveness from any teacher that he may have shown disrespect to so that any ill feelings and dislike may be dispelled. He should never delay in doing this because it could become an ever-increasing barrier that could lead to the student having to separate from his teacher and leave. What could be worse than a dispute between a student and a teacher that leads to their separation and closes the door of 'ilmi benefit permanently? May Allah ﷻ protect us all.

## 9. The student should never get upset when a teacher rebukes or scolds him.

The student should not get upset and angry when a teacher scolds him. This will cause the teacher to harbour ill feelings and dislike for the student in his heart and it will close the door of islaah for the student. This is exactly what Moulana Rumi [meant in his poem]:

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[48] Ta'meer-e-Hayaat, 29 Rajab, 14 Sha'baan, 1419 AH.

چوں بہ رزخمے پدر کینہ شوی پس کجا صیقل چوں آئنہ شوی

If you bear the reprimands of the teacher and Shaykh,
then imagine how clean the mirror of you heart will become!

Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb, Thaanwi used to say: “I never made much effort in my student days nor did I do any difficult spiritual exercises or mujaahadah. Whatever Allah ﷻ has granted me is the result of the du’aa and attention given to me by my teachers and mashaaikh as well as the highest level of respect and devotion I showed to them.”

**Note:** Subhaanallah! What a wonderful point he made! Every student should consider this advice to be his most prized possession. May Allah ﷻ bless us all with the taufeeq to do so – aameen.

## 10.The student should honour those teachers who taught him during his initial years too.

The student should consider all those who had taught him during his childhood to be his teachers as well and he should respect and honour them too. In fact, he should show more consideration towards them because they had to put much more effort into him. Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb, Thaanwi, used to mention his childhood teachers in his lectures and would enumerate their good qualities. This is what you call humility and appreciation! The opposite of this is arrogance and ingratitude. The truth is that if a man keeps the name of his predecessors alive, those who come after him will keep his name alive.

نام نیک رفتگاں ضائع مکن تا بماند نام نیکت بر قرار

Keep the name of your elders alive so that your name may be kept alive.

This is the reason why the name of Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb, Thaanwi, shines today, why people utter it in honour and reverence and [why] he is mentioned by the titles of Hakeemul-Ummat and Mujaddid-e-Millat.

## 11.The student should consider his engagement in studying Deen to be a great bounty.

The student should consider studying the Quraan and the Sunnah as a great bounty and should thank Allah ﷻ for making him part of that group of individuals who are seeking 'ilm. The reason being that Rasoolullaah ﷺ said: "The best amongst you is he who learns the Quraan and teaches it."[49]

Therefore, with firm conviction and trust in the contents of this Hadith, and with full insight, remain involved in the learning and teaching of this 'ilm and never become the victim of an inferiority complex. It seems that nowadays even religious families are falling prey to this. May Allah ﷻ protect us.

[49] Al-Jaami' Al-Sagheer.

## 12. The student should not waste his time in local politics and futile discussions.

The student should abstain from getting involved in local politics, the very foundation of which is lies and deception. This will cause him to lose peace of mind and concentration and that is extremely detrimental to acquiring 'ilm. In fact, he should even refrain from reading the newspaper. He should also not get involved in current affairs (masaail jo ba'd mein peda hogaye hein) because this will only distract him and waste his time. He should therefore refrain from getting involved in this because it has been mentioned in a Hadith that one of the signs of Qiyaamah is that the 'ulamaa will argue with one another.[50]

## 13. The student should not argue with the management officials.

When the prospective student intends to enrol at a certain madrasah, he should first study the rules of that particular institution properly. Nevertheless, if anything should happen that he does not like, he should refrain from arguing with the management. Apart from the harm that this causes to one's studies, it gives others the opportunity to laugh at the madaaris and say: "See what fitnah and fasaad is happening in the madaaris! They're fighting amongst themselves!"

Therefore, it is imperative that we should refrain from this so that our enemies do not get the opportunity to laugh at us. May Allah ﷻ grant us taufeeq.

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[50] Tareeqah-e-Ta'leem, p.40.

## 14.The student should stick to one madrasah.

Once the student has enrolled at a certain madrasah and received his education and nurturing there, he should not leave and enrol at another madrasah without good reason. Rather, he should practise on the old Persian saying:

Hold on to one door and hold it firmly!

He should stay at his current madrasah and acquire some ‘ilm and skill. The special attention and affection of the teachers are also given to such students. This is why we generally observe that students who remained at one madrasah and studied and made effort there become successful. According to my experience, and according to what I have witnessed, these are the students to whom Allah ﷻ grants ‘ilm and wisdom, and these are the students who are capable and worthy of teaching later on.

## 15.The student should adopt the habits of the pious and abstain from indulgence and beautification.

It is very important that the students should adopt the apparel and appearance of the ‘ulamaa and the pious, and that they should shun the (apparel and appearance) of the sinful and the kuffaar. This is to ensure that the Hadith – “Whoever imitates a certain group of people will be considered as one of them” – does not apply to them.

Similarly, they should not run after luxury, pleasure, beauty and enjoyment like others do, because Rasoolullaah ﷺ has

condemned it, saying: “Stay away from luxury and indulgence because the true servants of Allah  are not like that.”[51]

Remember that being a student and dressing up are opposites! Where does a true student have time for that? ‘Ilm can only be acquired with a lot of effort and dedication. Accordingly, there is a famous saying:

العلم لا يعطيك بعضه حتى تعطيه كلك

‘Ilm will not give you a bit of it until you give it all of you.

It has been mentioned that Imam Abu Hanifah رَحِمَهُ ٱللَّٰهُ had told Imam Abu Yusuf رَحِمَهُ ٱللَّٰهُ: “You were a very unintelligent student but your hard work and diligence took you very far.” So, stay far away from laziness and idleness because it is an absolute scourge and disaster [in the path of] one’s progress.[52]

The student should also be consistent with his [preparation for his] lessons and his revision. The first potion of the night and the early hours of the morning are the most suitable in this regard. He should always be present during his lessons – without fail – because consistency in attendance is a necessary component in achieving success. Effort and exertion are also necessary components. Shaykh Sa’dy said:

توقع مدار اے پسر گر ہو کسی کہ ہے سعی ہر گز نہ جائے رسی

If you are capable, oh young lad, then never think you will achieve a lofty status without effort and exertion.

Sad to say, the condition of the students of today is reflected in the following poem:

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[51] Maktoobaat-e-Ma’soomiyyah.
[52] Tareeqah-e-Ta’leem, p.81.

عمر گراں مایہ دریں صرف شد تا چہ خورم صیف و چہ پوشم شتا

I've spent my valuable life worrying about what I'm going to wear in winter and what I'm going to eat in summer.[53]

Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb always used to prohibit the students from beautification and dressing up. In fact, he would censure the unnecessary use of eye-glasses and wristwatches too.

## 16.The student should consider his health and strength.

The student should always look after his health and strength. He should definitely exert himself in his studies – but in moderation. Some 'ulamaa would study so hard, and exert themselves to such an extent that their health would eventually suffer, as a result of which they would be unable to do any Deeni work after completion [of their studies]. Rasoolullaah ﷺ even made a special du'aa for health. The du'aa is:

اللّٰهُمَّ اني اسألك الصحة و العفة و الامانة و حسن الخلق و الرضا بالقدر

Oh Allah! I ask You for health, chastity, trustworthiness, good character and to be pleased with Your decree.

Rasoolullaah ﷺ also said: "A strong believer is better than a weak one." From this we can understand the importance of good health. Accordingly, Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb once said: "Now see! I am giving you the strict instruction that you must not make the students work so hard that their health suffer."

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[53] Gulistaan.

In any case, moderation must be borne in mind in all matters. May Allah ﷻ grant us taufeeq.

## 17.The student should completely abstain from sin.

The student should totally abstain from all forms of sin – especially from immorality. [Immorality] weakens the limbs, and especially the heart and mind, tremendously and a student is greatly in need of his heart and mind in order to be strong and healthy. If these [organs] are weak, the student will neither be able to study the books nor will he be able to remember the subject matter. This will be such a loss for the student – understand this well!

In his final moments, Sa'dy's father made the following bequest. He passed away immediately after he said it:

که شهوت آتش است از وے به پرهیز بخود بر آتش دوزخ مکن نیز

دراں آتش نداری طاقت سوز بصبر آب بریں آتش زن امروز

Desire is a fire… stay away from it! Don't kindle the fire of Jahannam for yourself by falling prey to it (desire).
That fire is blazing and unbearable!

So pour the water of sabr on it today and extinguish the flames of Jahannam so that you may be saved from it tomorrow!

Think for yourself … Allah ﷻ has kept us engrossed in the learning of the Quraan and the Hadith for which we should be grateful, not thankless – that is extremely reprehensible!

'Allaamah Sha'raani has mentioned the statement of a pious person in 'Tabaqaat-e-Kubraa." [He says] that when a qaari (in this case an 'aalim) of the Quraan goes towards a sin, the

Quraan in his heart calls out to him saying: “By the oath of Allah ﷻ! You have not studied me so you can perpetrate this!” If a sinner could only hear that call, he would die out of shame and embarrassment.

**Note:** What a point of advice for huffaaz and ‘ulamaa! Is it not a big enough punishment that one is deprived of ‘ilm because of sins? Accordingly Imam Shaafi’y رحمه الله wrote:

شكوت الى وكيع سوء حفظى   فاوصانى الى ترك المعاصى

فان العلم نور من اله   و نور الله لا يعطى لعاصى

I complained to my teacher Wakee’ about my bad memory …
He advised me to refrain from sin,
because ‘ilm of Deen is a light from Allah,
and the light of Allah is not given to a sinful person.

I make du’aa that Allah ﷻ will protect us, our children and our progeny, generation after generation, from disobeying Him and [that He will] grants us all the taufeeq to obey Him – aameen.

## 18. The student should abstain from keeping the company of young beardless boys and women.

The student should not keep the company of young boys and women at all. He should do everything in his power not to become attracted to, or fall in love with anyone because it becomes very difficult to bring an end to it later.

نباید بستن اندر چیز و کس دل کہ دل بر داشتن کاریست مشکل

Don’t give your heart to anything nor to any man or woman
because it is very difficult to break this connection once it has been forged.

It has been mentioned regarding Imam A'zam Abu Hanifah رَحِمَهُ ٱللَّٰهُ that he used to teach his student, Imam Muhammad رَحِمَهُ ٱللَّٰهُ, from behind a veil until his beard grew – even though he was such a pious, righteous man. Even more profound is [the example of] the delegation of 'Abdul Qays. When they came to Rasoolullaah ﷺ, there was a young boy who didn't have a beard yet. Rasoolullaah ﷺ instructed him to sit right at the back of the group.[54]

That is why Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb Thaanwi, used to greatly emphasise the importance of staying away from young, beardless boys and he would prohibit young boys from staying in his khaanqah.

**Note:** Subhaanallah! Our elders were so particular about following the Sunnah. May Allah جَلَّ جَلَالُهُ bless all the Muslims with the taufeeq to practise on these Sunnats – aameen.

## 19. The student should avoid the company of those people who are engrossed in Dunyaa.

The student should abstain from keeping the company of the wealthy and affluent who only live for the Dunyaa. In fact, he shouldn't even keep the company of those who are interested in secular education because their company is poison. Many students of Deen keep the company [of the secular-minded] and are affected by them to such an extent that they follow the same path. They subsequently turn away from Deen, 'ilm and 'amal and become utterly engrossed in the Dunyaa.

Therefore, Hazrat Moulana Muhammad Yahyaa Saheb kandehlawi always used to say that no matter how stupid or dull a student may be, if he does not have this disease of

[54] Haashiyah Tarsee'ul Jawaahiril-Makiyyah.

striking up relationships and friendships with everyone, he will at some point in time become a proficient student. Conversely, no matter how intelligent and desirous of ‘ilm a student may be, if he has the habit of striking up relationships and friendships with everyone, he will lose all his talent. Together with this, he considered it to be extremely dangerous for young, beardless boys to mingle and socialise with others.

The biggest harm of keeping the company of the wealthy and affluent is that the student starts to develop an inferiority complex, and starts to consider his bounty (the bounty of Deeni ‘ilm) as inferior and of a lesser value. This is very bad! This is what Rasoolullaah ﷺ meant when he said: “One who has been given the great bounty of the Quraan but still considers others as having a greater bounty than him has belittled a magnificent thing and has exalted something absolutely valueless.” It is quite obvious that Allah ﷻ will be very displeased with such a person.

Unfortunately, the students of today are generally afflicted with this disease. If we don’t appreciate ourselves, others will most certainly not appreciate us. Regarding this, there is such a beautiful Arabic poem:

اذا انت لم تعرف لنفسك حقها　　هوانا بها كانت على النـاس اهونـا

If you do not recognise the status you hold because you<br>consider yourself to be lowly,<br>others will consider you even lowlier!

We should therefore consider the Quraan and Hadith to be the greatest bounties of Allah ﷻ, and we should be eternally grateful to Him.

## 20.The student should neither be shy nor proud while seeking ‘ilm.

The student should neither be shy when seeking ‘ilm nor should he be proud, because ‘ilm cannot be acquired if either of these characteristics are present.

Hazrat Mujaahid said: “A shy person and a proud person will never acquire ‘ilm.”[55] This is because a person who has these two qualities will never be able to humble himself in front of anyone nor will he ask questions if he doesn’t know [something]. Thus, inevitably, he will remain and absolute ignoramus. Rasoolullaah ﷺ said: “The only cure for ignorance is to ask.” Hence, if someone considers it below his dignity to ask (or is too shy to do so), he will remain ignorant, he will never attain any ‘ilm and thus he will never know anything. From this we learn that, if a person does not feel too embarrassed or too proud to ask [questions to] his teachers, friends and classmates, he will acquire ‘ilm and honour.

Our Shaykh, Hazrat Muslihul-Ummat, used to say that Mujaahid had said that a shy person and a proud person will never acquire ‘ilm. The fact of the matter is that the motive behind the shyness in this instance is pride itself because he feels embarrassed to ask. That in itself is pride and that is the main reason why he does not want to ask. Now we know that the underlying motive of the shyness is pride. Therefore, it is imperative that the student should ask questions regarding anything he does not understand – either during the lesson or afterwards. Don’t be proud! If you did not understand one thing today, you will not understand something else tomorrow. In this way you just build up an entire treasury of ignorance. The result is that, in future, you will grow weary and become

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[55] Bukhari, p.24.

averse to ‘ilm. You will start to feel despondent and you might even decide to quit your studies.

## 21.The student should not be boastful or arrogant about the ‘ilm he has acquired.

The student should not be boastful or proud about the ‘ilm he has acquired. Rather, he should consider it a gift from Allah ﷻ and be thankful so that his ‘ilm can increase. Otherwise, Allah ﷻ is as capable of taking His gift back as He is capable of giving it. We have seen the greatest ‘ulamaa losing their minds or having strokes, and subsequently losing everything they had ever learned or knew and becoming completely illiterate. For instance, our Hazrat (Shaykh) used to tell the story of Moulana Hakeem Mustafaa Saheb who had a stroke and forgot everything he knew. After a very long time he remembered Surah Faatihah.

This is the reality of that ‘ilm that man is so proud of and because of which he looks down on others. If one could just recognise himself and all his bad qualities, he wouldn’t have the slightest bit of pride and egotism. Sadly though, having learned and studied all of this, many will still not understand.

## 22.In order to build his academic competence (dexterity), the student should bear the following points in mind.

Hakeemul-Ummat, Hazrat Moulana Ashraf Ali Thaanwi Saheb said:

“In order to build one’s dexterity, the following points should be borne in mind:

1. Prepare the lesson beforehand (make mutaala'ah) by separating what you know and understand from that which you don't.

2. Then, when the teacher explains the lesson, do not proceed unless you have understood everything he has said.

3. Once you have understood, revise the lesson by repeating it either to yourself in private or to your classmates in a group.

These few things are waajib. There is also another thing that can be done which is mustahab – try to revise some of the previous lessons daily. Whether you remember it or not, your dexterity will improve."

Therefore, it is necessary to follow these advices because Hazrat Hakeemul-Ummat had prepared this prescription after years and years of experience. It will definitely be of great benefit to the students.

## 23.While he is still a student, he should practise how to write neatly and how to deliver a talk.

It is very important for the student to learn how to write neatly while he is still studying. This has many benefits. One of the greatest benefits is that others will not find it difficult to read and understand what he is trying to say. [If his handwriting is untidy] there is a possibility that others might misunderstand or get the wrong impression.

This will obviously only be achieved through learning and practise. However, today's students don't pay attention to this.

That is why, when they write letters, the thought doesn't even cross our minds that this letter could be from an 'aalim.

Similarly, the student should get into the habit of delivering some talks and lectures while he is still studying so that he can benefit people with his Deeni discourses after he qualifies. However, he should not pay so much attention to this that he starts to show little or no regard for the study material and that his dexterity weakens.

## 24. The student should already start putting what he learns into practise while he is still studying.

Students should not think that they can do as they please while they are studying and that they are not answerable. As far as the all too famous saying "Some things are permissible for a student that are not permissible for a non-student" is concerned … it is neither a verse from Quraan nor is it a Hadith and it is not even the saying of a pious elder, so how can it possibly be used as justification? Furthermore, to use this [saying] as a proof that students are allowed to be exempt from practising on the dictates of Deen, is in itself proof of an absolute lack of 'ilm and a warped understanding of Deen.

The actual meaning of this statement is that, while studying, a student is allowed to question, argue and debate with his teachers in order to improve his dexterity and in order to understand and learn. This is not permissible for non-students, and this is the correct meaning, because Hazrat Moulana Muhammad Ya'qoob Saheb used to say: "The student who does not object and ask questions in front of his teachers, and the mureed who does object and ask questions in front of his Shaykh should both be sent out into the pastures (they should be kicked out)!"

What we learn from the abovementioned is that the students should not think that they don't have to practise on Deen. On the contrary, they should put what they learn into practise while they are students so that they can develop in 'amal while they improve their dexterity. They should not say, "I'll practise one day" because, before they know it, their lives are over and they haven't done anything.

In his book "Faatihatul-'Uloom," Imam Ghazaali رَحِمَهُ ٱللَّهُ mentioned a Hadith in this regard: "Rasoolullaah ﷺ said: 'Sometimes Shaytaan outdoes you in 'ilm.' The Sahaabah رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُمْ asked how, to which he replied: 'He tells you to continue seeking knowledge, but not to worry about putting it into practise until you've learnt everything! In this way a man keeps seeking 'ilm but keeps postponing practising on it until he finally dies having been deprived of 'amal.'" May Allah جَلَّ جَلَالُهُ protect us!

However, today, if we tell the students to put their 'ilm into practise – to such an extent that if we even tell him to pay attention to his composure during salaah – they take offense and, so to say, tell us: "We came to seek 'ilm. We have nothing to do with 'amal." They also say: "We're still small … what does all of this have to do with us?"

They probably don't know that Rasoolullaah ﷺ had instructed us to be punctual with salaah from the age of 7, and that he had instructed our guardians to hit us if we don't perform our salaah by the age of 10. From this we deduce that putting our 'ilm into practise and being punctual with salaah [is something that] should be done from childhood and that we should become accustomed to the correct composure during salaah as of then. Otherwise, we have seen that the salaah of those who had been negligent towards their salaah during their childhood is still incorrect when they have grown up.

In short, don't think that you will practise on your 'ilm tomorrow, or the day after, or that you will do it once you've qualified. This is the trickery of the nafs and the ploy of Shaytaan! May Allah ﷻ grant us taufeeq.

By way of example, Shaykh 'Abdul-Haqq Dehlawi wrote down the condition of his student days as follows:

Even though he was extremely busy while studying, he continued to perform abundant optional salaah and awraad, and he would stay awake during the night in worship and du'aa. The result of this was that Allah ﷻ blessed him with exceptional 'ilm. Because of this ['ilm] he authored many beneficial books, such as "Ashi'atul-Lam'aat," the explanation of "Mishkaat," "Madaarijun-Nubuwwah," and "Haadin-Naazireen." Together with this, Allah ﷻ also blessed him with a very special spiritual wealth because of which he would regularly see Rasoolullaah ﷺ in his dreams. Is this an insignificant blessing?

ایں آں سعادت است کہ حسرت بر دبر آں جویائے ملک قیصر وہم ملک داراں

Truly, this is such a bounty
that those who seek the kingdoms of Caesar and Sanjar[56]
would mourn over not attaining it!

## 25. The student should adopt taqwa and be cautious with regard to what he eats so that his 'ilm may increase.

The student should adopt taqwa so that Allah ﷻ may grant him more 'ilm. Allah ﷻ says: "Fear Allah ﷻ and Allah ﷻ will grant you 'ilm." Taqwa means to fulfil all the commands of

[56] Seljuk prince of Khorasan.

Allah ﷻ and to abstain from all those thing which He has prohibited and, as a result of that, Allah ﷻ will grant you ‘ilm.

Furthermore, Rasoolullaah ﷺ has said: “Allah ﷻ will grant [the] one who practices on what he knows ‘ilm of what he does not know.” Hence, from the Quraan and the Hadith we clearly see that both taqwa and practising on Deen increase one’s ‘ilm.

Taqwa demands that we should abstain from haraam and doubtful food because this type of food causes darkness and hardness in the heart and the taufeeq of doing good deeds is removed. For this very same reason Allah ﷻ commanded his messengers to firstly eat halaal, wholesome food and thereafter He instructed them to do good deeds. Allah ﷻ says: “Oh messengers! Eat wholesome (halaal) food and do good deeds.”

Hazrat Sayyid ‘Abdul-Quddus Gangohi wrote that Allah ﷻ had specifically mentioned eating halaal food first, because it has a direct impact on doing good deeds. This is probably why Rasoolullaah ﷺ mentioned halaal sustenance before beneficial ‘ilm and good deeds. The du’aa is [as follows]:

اللّٰهُمَّ انی اسألك رزقا طیبا و علما نافعا و عملا متقبلا

Oh Allah! Grant me wholesome (halaal) sustenance, beneficial ‘ilm and accepted deeds.

Therefore, it is very important that we should only consume halaal food so that we may receive the opportunity to do good deeds more and more. May Allah ﷻ bless us all with the taufeeq of putting this into practise – aameen.

## 26.The student should never ask the makhlooq.

The student should never mention his worldly needs to the makhlooq. However, if he is in dire straits, he may go to some pious, righteous person and mention his situation [to him] because a pious person will either try his best to see to the student's need or at least he won't disgrace him if he is unable to help. The following Hadith is mentioned in Mishkaat Shareef:

It has been narrated by Ibnul-Firaasi who said: "I asked: 'Should I ask others, oh Rasoolullaah?' He replied: 'No! But if you have no option then ask the pious.'"

Accordingly, it has been mentioned in Mirqaat that the poor people of Baghdad used to ask Imam Ahmad Bin Hambal رَحِمَهُ اللهُ whenever they were in need.[57]

## 27.The student should practise on the following advice if he becomes close to any Shaykh or teacher.

The student should practise on the following 5 advices if he becomes close to any Shaykh or teacher. These are the same advices that Hazrat 'Abbaas رَضِيَ اللهُ تَعَالٰى عَنْهُ had given to his son 'Abdullah رَضِيَ اللهُ تَعَالٰى عَنْهُ when he became the right-hand man of Ameerul-Mumineen Hazrat 'Umar رَضِيَ اللهُ تَعَالٰى عَنْهُ. They are as follows:

1. Never expose any of his secrets.
2. Never backbite anyone in front of him.
3. Never lie to him.
4. Never disobey any of his instructions.
5. Never, ever deceive him.

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[57] Mirqaat, Vol.2, p.407.

Sha'by said that each of these advices are more valuable than a million silver or gold coins.[58]

These advices are obviously not only of benefit to Ibn 'Abbaas رضي الله تعالى عنه, but to every student and to everyone seeking guidance. One should consider it his good fortune if he is able to practise on these, because stories of the repercussions of backbiting have been mentioned over and over again in many books. By way of example, Imam Ghazali رحمه الله wrote a story in "Minhaajul-'Aabideen" that will serve as a lesson to all of us:

One of the students of Fudhail bin 'Ayadh was in the throes of death – about to breathe his last. Hazrat came to him, sat by the head-end of his bed and started to recite Surah Yasin. The student said: "Oh my teacher, please don't recite." To which Hazrat complied and started encouraging him to recite the kalimah. To this he said: "I won't recite it because I have separated myself from it." Having said that he died.

This incident affected Hazrat Fudhail so greatly that he stayed at home crying for 40 days until finally he had a dream in which he saw that student being dragged to Jahannam. Hazrat Fudhail asked him: "What has caused Allah جل جلاله to take his ma'rifat (imaan) out of your heart whereas you were the most learned of all my students?" The student replied, saying: "3 things have caused this. Firstly, I would carry tales between my fellow students. Secondly, I was jealous of them and thirdly, I had an illness for which a doctor prescribed that I should drink one glass of wine annually – I subsequently became addicted to it and would drink it regularly."[59]

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[58] I'hyaaul-'Uloom, Vol.2 – Huqooqul-ikhwah was-sahbah.
[59] Minhaajul-'Aabideen, Al-Ghazali.

## 28.The student should have a connection with a Shaykh too.

It is very important for a student to communicate and have an islaahi connection with some Shaykh. He should also occasionally visit him and stay in his company so that his akhlaaq can improve. If he does this, there is a good chance of him being saved from the bad character and qualities that students [generally] seem to develop.

For example, Hazrat Muslihul-Ummat had an islaahi connection with Hazrat Hakeemul-Ummat while he was a student and would visit him every now and then. The reason why this is so important is because it is easy to put a person on the right track during his childhood – like straightening a skew twig when it is still small.

## 29.The student should read the biographies of the earlier 'ulamaa of the past (the mutaqaddimeen).

The student should read the biographies of the mutaqaddimeen so that he can learn how they acquired 'ilm – even through difficulty and poverty. This will boost the courage and morale of the student.

I will now briefly mention the biographies of some of the mutaqaddimeen by way of example.

# 1. Imam Muhammad's engrossment in his studies.

Although Imam Muhammad رَحِمَهُ ٱللَّهُ was extremely intelligent, he used to become so engrossed in his studies that …

a) He had piles of books stacked on the floor all around him. He wouldn't talk to anyone while studying – he would merely indicate what he needed, either by means of a hand gesture or with his eyebrow.
b) He would not take out the time to change his clothes himself. If someone changed it for him, he would allow them to.
c) Once, he had a rooster that used to crow during night. He had it slaughtered, saying: "It disturbs my studies because of its crowing at the odd hours of the night."

Imam Shaafi'y رَحِمَهُ ٱللَّهُ said: "I once spent the entire night with Imam Muhammad رَحِمَهُ ٱللَّهُ. He spent the night studying a little and then lying down a little. In the morning, he performed his Fajr salaah without performing a fresh wudhu from which I deduced that he had kept his wudhu the entire night (i.e. he hadn't slept at all)."

One of the outstanding features of the life of Imam Muhammad رَحِمَهُ ٱللَّهُ was that he would sleep very little at night. He would spend the entire night either teaching, studying or writing. Some of his close associates asked him why he slept so little and burdened himself so much. To this he replied: "How can I sleep when the eyes of the Muslims are sleeping because they have put their trust in me, saying: 'If we have any problem we'll bring it to his attention and he will solve it for us.' So, if I sleep, the Deen will be destroyed!"[60]

[60] Al-Balaagh magazine, Karachi.

## 2. The exemplary story of the engrossment of a non-Muslim European.

'Allaamah Shibli[61] writes:

"We were both (Shibli and Arnold[62]) traveling on a ship. I woke up on the morning of the 1st of May, only to be informed by one of the passengers that one of the ship's engines had broken. I looked around and noticed that the captain and the crew members were all anxiously pacing around. They were trying everything they could to fix [the problem]. The engine was completely useless and the ship was moving very slowly – aided by the wind. I was very frightened and all kinds of terrible thoughts started entering my mind. What else could I do in my state of panic? Then I ran to Mr Arnold. He was peacefully sitting, reading a book.

'Don't you know what's happening around you?' I said to him.

'Yes! The engine packed up,' he replied.

'Aren't you even worried? Is this the time to be reading a book?' I asked.

'If the ship is meant to be destroyed then these last few moments are worth cherishing even more. Wasting it is stupid!' he responded.

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[61] 'Allaamah Shibli was born in a village called Bandaul in the A'zamgar district in 1857 CE. His teachers include Moulana Muhammad Faruq Saheb Chiryakoti and Moulana Ahmad Ali Saheb Muhaddith Saharanpuri. His famous works include the first two volumes of "Seeratun-Nabi", "Al-Faruq" and "Seeratun-Nu'maan". He passed away in 1332 AH/1914 CE and is buried in Shibli manzil in A'zamgar. May Allah ﷻ fill his grave with noor.

[62] He was a famous professor and thinker of philosophy in Aligar Universtiy and 'Allaamah Shibli was very close to him.

His resoluteness and bravery set me at ease. Eight hours later the engine was fixed and the ship started moving as usual."[63]

## 3. The student days of Moulana Mufti Minhaaj Lahori.

There was a great erudite ‘aalim and ‘aabid in Delhi. People like Hazrat Moulana ‘Abdul-Quddus Gangohi use to listen to his lectures. Whenever he delivered a lecture, it was unheard of that anyone would walk by without sitting down to listen to him – no matter how difficult it may have been [to find place]. Some would even stand and listen.

His father was the very saintly Moulana Minhaaj. He had come from Lahore to Delhi as a student and had undergone untold difficulties in his pursuit of ‘ilm. He achieved [this goal] during the reign of Sultan Behlool Loodi and was appointed as the Mufti of Delhi, subsequently settling there.

It has been mentioned regarding him that, as a student, he would go from shop to shop and ask for a little flour and ghee. He would then make a lantern out of the flour and burn the ghee in it, and in the light of this lantern he would study the entire night. In the morning he would break and eat the pieces of the lantern and he would be content with that much. He spent a long time in this condition.

Isn't there a lesson for our students to learn from this story? They get free food and clothes from the madrasah itself. They get books to study from the madrasah, free of charge, not to mention oil for their lanterns … and now we've got electricity. They get a wonderful, comfortable room of solid brick to sleep

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[63] Frome the magazine "Nazar-o-fikr", Naamoraan, Aligar, no.94, edition 22, January to September 1985 CE.

in, and with all these luxuries and amenities, there's no studying, no revision, no passion for acquiring 'ilm, and not the slightest care or concern for the refinement of their akhlaaq![64]

## 4. The student days of Hazrat Shaykh 'Abdul-Haqq Dehlawi.

You must have already heard a lot about his 'ilmi and 'amali excellences. Let us now hear an interesting and astonishing story of his student days directly from the Shaykh himself:

### Early years and acquisition of 'ilm.

"Since my early childhood, I did not know what it meant to play. I did not know what sleep or making friends were nor did I know the meaning of the word 'relax.' I did not know how people could rest and I couldn't fathom recreational activities. I could not understand how people could sleep at night … [after all] sleep is haraam for the lovers of Allah ﷻ! I was so enthusiastic and engrossed in my quest for 'ilm that I never slept at a fixed time nor did I ever eat at a fixed time, and I didn't have a specific bed to sleep on either.

Although my house was two miles away from the madrassah, I would leave my home morning and afternoon to be at the madrasah – regardless of whether it was extremely cold or extremely hot. The most enjoyable of it all was that I would leave my home at such a time that I would reach the madrasah before Subh-e-Saadiq. Then I would read Quraan by the light of a lantern. I would return home in the afternoons and have a few bites to eat before I would go back again."

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[64] Ahle-dil ki dil-aawez baatein, Moulana Habibur-Rahmaan 'Azmi.

## How he used to study

“Those days were not like today – just flipping and turning pages. The students would of necessity have to write out whichever books they were studying, as well as any explanatory books and all footnotes … by their own hands!” Their schedule was such that they would spend most of the night and a short while during the day studying and reading, and most of the day and a short while at night writing.

(He further writes) “My parents always used to ask me to go and play with the boys from Der-Mahallah or to sleep a bit a night. I [always] told them: ‘The purpose of playing is to make yourself feel happy. I feel happy doing this or practising my recitation of the Quraan.’

The other children’s parents would have to beg them to go to madrasah and would scold them all the time. My parents would have to beg me NOT to go. I would study at night, and when half the night had passed, my noble and respected father would shout: ‘Hey Baba! What are you doing?’ I would quickly lie down (so as not to tell a lie) and reply: ‘I’m sleeping!’ Thereafter, I would sit up and resume my studies. My turban caught fire a few times, but I did not even realise it until I felt the heat!”

He wasn’t satisfied with mere dexterity or simply getting a feel for a subject. Rather, he spent seven to eight years [diligently] working towards achieving perfection and proficiency. (He says) “After having achieved a great level of proficiency in Morphology, Grammar, Linguistics, Logic and ‘Aqeedah, and having studied every possible subject to a very high degree of proficiency, I spent the next eight years punctually attending the lessons of a master ‘aalim. I exerted myself so much, and went through so much difficulty in trying to perfect myself,

that I probably only got about two or three hours of rest per day."[65]

## 5. The student days of 'aalim-e-Rabbaani, Hazrat Rasheed Ahmad Gangohi.

It is written in Tadhkiratur-Rasheed that: "While he was a student in Delhi – when adding up the time he had to stay there seeking 'ilm – he couldn't have stayed for more than 4 years. Still, he achieved such an incredible level of dexterity and proficiency that even his enemies had no option but to acknowledge it. Looking at both of them[66] it is astounding that they could have drunk such an ocean of 'ilm in such a short space of time. There is no doubt that he was an extremely intelligent student who could understand very difficult texts with great ease. On top of that, he was so enthusiastic and hardworking that he only had approximately six hours per day for resting, eating and seeing to his religious and mundane duties. Apart from that, no moment passed without a book in front of him and without him completely absorbed in the subject matter before him. He used to be so absorbed in his studies that, if someone had to take the food away that was [standing] next to him, he wouldn't even realise it. Time and time again he would fall asleep while studying, and he would only realise that he hadn't eaten when he woke up.

He wouldn't look around while walking to and from madrasah. He would rush there and dash back. He didn't burden anyone to see to his meals while studying. His maternal uncle would send him three rupees[67] every month with which he would buy

[65] Ahle-dil ki dil-aawez baatein, Moulana Habibur-Rahmaan 'Azmi.
[66] Referring to Moulana Rasheed Ahmad Gangohi and Moulana Muhammad Qaasim Nanotwi.
[67] This is significant because it was a very meagre amount.

some dry rotis and lentil soup – whatever was easily available – and with the same three rupees he would have his clothes washed and cared for, send a letter or buy whatever else he needed.

He would say to himself: 'I have met numerous people in Delhi who knew the art of Alchemy. One person did it and showed me and another gave me the recipe for doing it. [The recipe] is in my copy of Tirmizi, but it never crossed my mind to try it out. Let alone during my student days, even afterwards I didn't get waswasah to see if it worked or not.'"[68]

My dear students, you have now learned about the 'ilm, respect, manners, islaah and taqwa of these 'ulamaa and how particular and conscious they were about 'ilm and 'amal from a very young age. As a result of this they were blessed with great status and honour and were acknowledged and recognised as the inheritors of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ.

Therefore, you should strive to inculcate the 'ilm, 'amal and character of these great people and thereby be considered one of them. May Allah ﷻ grant us taufeeq.

## 30.The student should make du'aa for his teachers.

It is the responsibility of the student that he should make du'aa for his teachers who have been his greatest benefactors. Maintain a special relationship with them. Visit them and, if possible, physically and financially assist them. This is because nobility of character demands that one should return a favour done to you … "Can the reward of good be anything other than good?"[69]

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[68] Tadhkiratur-Rasheed, p.35.
[69] Surah Rahmaan.

May Allah ﷻ bless all the students of Deen in general, and my children in particular, with the taufeeq of practising on these advices – aameen, ya Rabbal-'Aalameen.

And Allah ﷻ is the one who grants taufeeq and He guides towards the straight path.

# THE RESPONSIBILITIES OF ‘ULAMAA AND TEACHERS

All praise is due to Allah ﷻ, the Lord of the worlds, and may salutations and peace be upon the leader of all the messengers and upon his pure and noble family and companions.

Dear readers, thus far you have been reading about etiquettes and manners. Now, read the responsibilities and duties of teachers.

Firstly, understand well and have the firm conviction in your heart that both the ‘aalim of Deen and his teacher have an exulted status in the eyes of Allah ﷻ. To prove the greatness and the lofty status of these two platforms, the statement of Rasoolullaah ﷺ is enough: “I have only been sent as a teacher (of the Quraan and the Sunnah).”

Understand very well that, if something is great and important, the protection and preservation of that thing will be of an equal greatness and importance. For that reason I will write the etiquettes and responsibilities that I have come to learn so well during the many years that I have spent in the blessed company of Hazrat Muslihul-Ummat. If what I write is correct, then undoubtedly it is the result of the spiritual faiz and barakah of Hazrat Shaykh, and if it is wrong, then undeniably it is because of my own lack of ‘ilm and understanding. May Allah ﷻ protect us against that.

## 1. It is the duty of the 'aalim to cultivate sincerity in his 'ilm and 'amal.

Of course, it is the duty of every single individual to seek only the pleasure of Allah ﷻ with each good deed that he does. However, the 'ulamaa should be especially conscious of this.

The Muhadditheen generally start their books with the Hadith "actions are based on intentions…" so that both the teachers and the students [could have their attention drawn to the fact that they should] study the book sincerely. In fact, the motivating factor behind any Deeni service should be to attain the pleasure and reward from Allah ﷻ alone – and not from anyone else.

Based upon this, no Nabi or Rasool ever asked the reward for teaching and propagating his message from the makhlooq. Rather, they openly announced that they would not [do so]. For instance, Nabi Hood عَلَيْهِ السَّلَام said: "I don't ask any of you for the reward of my propagation. My reward is only from the One Who created me – can't you then understand?"[70]

In the commentary of this verse, Qaadhi Baydhaawi writes:
"Every Nabi addressed his nation in the same way so as to leave no room for suspicion and so that his well-wishing can be absolutely sincere because the advice and da'wah can never be successful if it is tainted with ulterior motives."[71]

Similarly, Hujjatul-Islam, Imam Ghazali رَحِمَهُ الله explained the importance of sincerity in the following words:
"For this reason, whoever can truly spend a single moment of his life sincerely for the pleasure of Allah ﷻ will get salvation –

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[70] Juz 12, rukoo' 5.
[71] Baydhaawi, Juz 12, rukoo' 5.

this is because sincerity is such an invaluable and rare treasure."[72]

This is exactly why Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyulaah Saheb used to say that, if Iblees (Shaytaan) truly made even one sajdah sincerely for Allah جل جلاله, he would not have been thrown out of the court of Allah جل جلاله. The fact of the matter is that every sajdah he (Iblees) ever made on the surface of the Earth was [for the purpose of becoming] the khaleefah of Allah جل جلاله.

## 2. The 'aalim must practise what he preaches.

The 'aalim has to practise on whatever advice he gives to others so that all the warning and threats [that are] found in the Quraan and Hadith regarding the 'aalim who doesn't practise what he preaches won't apply to him, and so that he will not be considered as spurious and [thus be] disgraced in the eyes of the masses.

Accordingly, while explaining the duties of a teacher, Imam Ghazali رحمه الله writes:
"The 8th duty of the teacher is that he should practise on his 'ilm and that his actions should not belie his words because 'ilm is recognised with the eyes of insight while 'amal is recognised with the physical eye, and there are more people with physical eyes that there are people with eyes of insight. Therefore, if his 'amal contradicts his 'ilm he will become a barrier in the spreading of guidance."[73]

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[72] Muwaafaqaat, Vol.2, p.214.
[73] Ihyaa-ul-'Uloom, Vol.1, p.63.

For this same reason – in “Al-Bunyaan Al-Mushayyad,” while encouraging the ‘aalim to practise on his ‘ilm – Hazrat Sayyidunaa Rifaa’i wrote:
“Respected elders! There are fuqahaa and ‘ulamaa amongst you. There are those who lecture in gatherings. You teach, elucidate the rulings of Shari’ah, and as Muftis you issue the rulings to people as well. Take heed not to be like a sieve … it sifts out the good flour and keeps the chaff. In the same way, it must not be that your mouths keep showering pearls of wisdom for everyone else but you withhold all the filth and dirt in your own hearts. This is because Allah ﷻ will deal with you in accordance with this verse of the Quraan: “Do you command others to do righteous deeds but you forget to do good yourselves?”[74]

The following has also been mentioned in “Tafseer-e-‘Azeezi”:
“In the Injeel, Allah ﷻ says: ‘Do not become like a sieve which allows the good to pass through it but keeps all the chaff and the husks. Similarly, let not wisdom flow from your hearts but you keep in it malice.’”

**Note:** What powerful advice has been mentioned in this quotation! May Allah ﷻ bless us all with the taufeeq to practise upon it.

## 3. The ‘aalim should give preference to the service of Deen over his own worldly needs.

It is the ‘aalim’s duty to give preference to the service of Deen over all his worldly needs because this ‘ilm is only sought and attained [in order] to practice upon it, to call the servants of Allah ﷻ towards Allah ﷻ, and to guide them. Hence, you

[74] Al-Bunyaan Al-Mushayyad.

should place your trust in Allah ﷻ with regards to your sustenance and devote yourself completely to the service of Deen. This is exactly what Shaykhul-'Ulamaa, Haji Imdaadullaah Muhaajir Makki meant when he wrote to his great and noted Khaleefah, Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Thaanwi, saying:

"Previously I advised you to hold firmly to Deen – Dunyaa will always be with you in a very nice form. Be that as it may, you ('ulamaa) are the inheritors of the Ambiyaa عَلَيْهِمُ السَّلَامُ. Allah ﷻ has created you for the guidance of the makhlooq and has granted you a very high status. Therefore, always put your purpose before all else."[75]

The author of "Mirqaat," the explanation of "Mishkaat" has also mentioned a similar point, namely:
"It is the case with sincerity that Dunyaa will come to the one who has it (sincerity) in a lowly and humble state."

Accordingly, look at the condition of our elders. See what honour and riches of this Dunyaa came to them because of [their] sincerity. May Allah ﷻ grant us taufeeq.

## 4. It is the duty of the 'aalim to sincerely make his effort, whether anyone accepts it or not.

It is the responsibility of the 'aalim to start his effort whether or not anyone listens and whether or not anyone accepts and obeys. Look at the way Rasoolullaah رَضِيَ اللهُ تَعَالَى عَنْهُ started his effort all by himself, yet within a short time there were so many Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُ who were prepared to lay down their lives for him. The same thing happens to anyone who wishes to reform

[75] Maktoobaat-e-Imdaadiyyah

others – initially he faces opposition from the makhlooq but in a few days Allah ﷻ will create a group of sincere followers who will support him and who will be prepared to sacrifice their lives for him.

Accordingly, Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb used to say: "Hazrat Moulana 'Abdul-Ghani Phoolpuri and I once went to Hazrat Hakeemul-Ummat Moulana Ashraf Ali Saheb Thaanwi, who told us: 'Keep making your effort with sincerity. People will start showing interest.'"

Just look at how many people started showing interest in these two pious personalities and how much they achieved in the path of islaah. What was it that made it all possible? It was the fact that they started their effort with sincerity and they continued making their effort up until the last moment – to such an extent that, apart from the general masses, even the 'ulamaa of India and Pakistan accepted them and praised them.

Accordingly, I have mentioned the impressions that the 'ulamaa of India and Pakistan had regarding Hazrat Muslihul-Ummat in "Tazkirah-e-Muslihul-Ummat." Study it carefully! It will give you a good idea of how accepted he was.

## 5. It is the duty of the 'aalim to be humble.

It is also the duty of the 'aalim to imbibe within himself the quality of humility, even though he may have mastered and perfected his 'ilm. Even though he was such a great 'aalim, Hazrat Sayyidunaa Rifaa'i once commented regarding himself: "Respected elders! I am no Shaykh nor am I any better than anyone in this gathering. I am no orator and I am not qualified to nurture or discipline anyone. May I be resurrected with Fir'awn and Haamaan if I even get the slightest waswasah that

I am anyone's Shaykh. Yes, if Allah ﷻ envelopes me in His mercy then I will also be a simple, ordinary Muslim."[76]

Hazrat Moulana Rasheed Ahmad Saheb Gangohi was such a great 'aalim, yet he was so humble that once while teaching Hadith in the courtyard of the masjid, it suddenly started to rain. All the students grabbed their books and rushed inside the masjid. However, when they saw Hazrat Gangohi he was busy seeing to the shoes of the students (in order to protect them from the rain). The students were very impressed by this.

On another occasion, Hazrat Moulana Gangohi was explaining the Hadith in which Rasoolullaah ﷺ said: "Do not make me out to be better than Yunus bin Mattaa عَلَيْهِ ٱلسَّلَامُ." [Hazrat Moulana Gangohi then] said that Rasoolullaah s had said this out of humility. The students were not appeased with this explanation, so he said:

"Ok … what do you think of me?"

One student said: "We think you are a Qutub!"

Another said: "We think you are a Ghauth!"

In this manner, one student after the other would say something. Moulana then said:

"By the oath of Allah ﷻ! I consider each and every one of you to be better than me!"

The students were absolutely awe-struck at this reply.

[76] Al-Bunyaan Al-Mushayyad.

## 6. It is the duty of the ‘aalim not to be boastful or adamant about his ‘ilm.

The ‘aalim should never be boastful or adamant (stubbornly demanding that he is correct) about his ‘ilm because it is contrary to the very nature of ‘ilm. However, it is very possible that it could develop. Accordingly, a Hadith is mentioned in “Majma’ul-Bihaar”: “Just as an affluent person becomes stubborn because of his wealth, an ‘aalim also becomes stubborn because of his ‘ilm.”

After reading out this Hadith, Hazrat Muslihul-Ummat Moulana Shaah Wasiyyullaah Saheb, used to say that, apart from ‘ilm and wealth, an ‘aabid could sometimes also fall prey to obstinacy because of his ‘ibaadat. As a result of this, he starts to look down upon his brothers who don’t make as much ‘ibaadat [as he does]. Hazrat Muslihul-Ummat also used to say that the meaning of the stubbornness which comes about because of ‘ilm, wealth and ‘ibaadat is that he starts to think that it is the fruit of all his own efforts and exertion, and not the gift and blessing of Allah ﷻ.

## 7. It is the responsibility of the ‘aalim to keep his heart as clean as a mirror.

It is the duty of the ‘aalim to ensure that his heart is absolutely clean toward his brothers. The way to do this is to never speak ill of them or complain about them and not to allow one’s attendants and associates to do so either. In fact, one should prohibit it in the strictest terms. Accordingly, Rasoolullaah ﷺ said: “Let none of my companions tell me the wrongs of others so that I may meet everyone with a clean heart.” Our Sufis have kept this internal Sunnah (Sunnah of the heart) alive and have made it their constitution and principal.

آئین ماست سینہ چوں آئینہ داشتن کفرست در طریقت ماکنہ داشتن

It is our rule and principal that we keep our hearts clean
as, in our path (of islaah), it is kufr to bear grudges!

Therefore, it is of utmost importance that everyone should put this Sunnah of Rasoolullaah ﷺ into practise – especially the ‘ulamaa and mashaaikh. May Allah ﷻ grant us taufeeq.

## 8. It is the duty of the ‘aalim to daily make at least some zikr of Allah ﷻ.

It is also necessary that an ‘aalim should make a daily habit of making zikr of Allah ﷻ and that he should have some fikr (for his own islaah and for the islaah of the entire ummah). Accordingly, Imam Shaafi’y رحمه الله said: “It is imperative that, in his practises and ‘amal, the ‘aalim has some form of wird that is solely between him and Allah ﷻ (i.e. performed with sincerity).” This advice that Imam Saheb gave regarding wird and wazeefah was given specifically to the ‘ulamaa so that the ‘aalim does not become unmindful of zikr and fikr because of his engrossment in teaching, lecturing and issuing fatwas, as this will be a very great loss for the ‘ulamaa.

Likewise, when mentioning zikr, Imam Ghazali رحمه الله wrote: “We wasted a great portion of our lives writing “Al-Wajeez,” “Al-Waseet” and “Al-Baseet.” Now look at that! Writing and authoring [Deeni books] indeed constitutes Deeni work … and still he called it a waste of time! Moreover, Rasoolullaah ﷺ was constantly involved in Deeni work and still Allah ﷻ told him: “And when you are free from propagating the message and laws of Deen, then make some effort and turn your attention to your Rabb.”[77] Regarding this, Rasoolullaah ﷺ

[77] Surah Inshiraah.

said: “I have a fixed appointment with Allah ﷻ during which there is no scope to accommodate even a close angel or a messenger of Allah ﷻ.”

Therefore, the ‘ulamaa who – in light of the Hadith – are the heirs of the Ambiyaa, should give due importance to practising on this Sunnah of their true testator, and as Khwaajah Ma’soom wrote to a student:
“Keep the gatherings of zikr alive zealously and incline yourself to seclusion. There should be at least 2 fixed times in the day and night during which you isolate yourself for zikr and fikr and remind yourself of your shortcomings and faults. Also, hold firmly to seeking forgiveness and repentance and constantly negate your own achievements and perfections and consider them to be the favours of Allah ﷻ. Apart from this, spend the rest of your time either benefitting others or deriving benefit from them.”[78]

## 9. It is the duty of the ‘aalim to establish an islaahi connection with a Shaykh-e-kaamil.

It is the responsibility of the ‘aalim to establish an islaahi connection with a true spiritual guide because it is incredibly difficult to reform the nafs and purify the heart without having someone to oversee you and without following someone.

A similar concept is explained in “Tarsee’ul-Jawaahir” with reference to ‘Allaamah Sha’raani’s book, “Kitaabul-Minan,” in which – after mentioning all his mashaaikh on the path of reformation – he states the following:
“I have come to the unequivocal understanding that – irrespective of the height of achievement one may have

[78] Maktoobaat-e-Ma’soomiyyah, Vol.2, p.327.

reached in ‘ilm – in the path of ‘amal (the path of islaah), one has to hold someone’s hand, and one undeniably needs a Shaykh-e-kaamil who has recognised Allah جل جلاله.”

In the same way, Imam Ghazali رحمه الله, Shaykh ‘Izzud-Deen bin ‘Abdus-Salaam, ‘Allaamah Yaafi’y رحمه الله and so many other great personalities of ‘ilm and virtue, eventually also recognised this need. The reason for this is that, if physical ailments such as a fever or cold etc. cannot be cured without the prescription of an expert doctor who, together with having knowledge of medicine also needs to have practical experience, then don’t even ask about the intricate spiritual maladies! In other words, there is no doubt that one needs a spiritual “doctor” to remedy them.

In his discussion on the importance and necessity of the company of the pious, Qaadhi Thanaa-ullaah Saheb, Paanipatti رحمه الله – an accepted muhaddith and mufassir – stated:

“An innumerable amount of people, verbally and in writing, testified to the following … and no sane mind can deduce that they were all united in the same lie, nor can a single individual from this group be accused of lying because of the taqwa and ‘ilm that each one possessed:

‘Apart from fiqh and ‘aqaaid [which they had already mastered], we experienced a new condition in our hearts when we spent time in the company of those mashaaikh who had a chain that lead up to Rasoolullaah ﷺ. With this new condition we had an increased love for Allah جل جلاله and for the friends of Allah جل جلاله, we were more enthusiastic about performing good deeds and had more taufeeq to do so, and our true belief only became more entrenched and firm [in our hearts].’”

Furthermore, in “Maa laa budda minhu,” Qaadhi Saheb رحمه الله wrote that the internal Noor of Rasoolullaah ﷺ should be sought from the hearts of the pious, and that we should illuminate our hearts with this Noor so that everything good and everything evil can be determined through firaasat.

Appropriately, Hazrat Qaadhi Thanaa-ullaah Saheb Paanipatti رحمه الله – who was a special student of Hazrat Shaah Waliyyullaah Muhaddith Dehlawi رحمه الله – spent time in the company of Mirza Mazhar Jaan-e-Jaanaa رحمه الله in order to build a connection with Allah جل جلاله and get this internal treasure.

In the same way, Hazrat Moulana Ismail Shaheed رحمه الله, Hazrat Moulana ‘Abdul-Hayy Saheb Budhanwi رحمه الله and many others pledged their allegiance to Hazrat Sayyid Ahmad Saheb Barelwi رحمه الله – who was not even an ‘aalim as such – [in order] to build this connection with Allah جل جلاله despite the fact that they were ‘ulamaa of the highest calibre.

Hazrat Moulana Muhammad Qaasim Nanotwi رحمه الله, Moulana Rasheed Ahmad Gangohi رحمه الله, Hazrat Moulana Muhammad Husayn Ilaahaabadi رحمه الله, Hazrat Moulana Ashraf Ali Saheb Thaanwi رحمه الله and many others pledged their allegiance to Haji Imdaadullaah Saheb رحمه الله, whereas he was also not an ‘aalim by definition [either]. They acquired this internal, spiritual connection from him, served the path of islaah superbly and benefitted countless people.

Furthermore, ‘Allaamah Ibn Taymiyyah wrote [the following] regarding the need of a Shaykh in order to reform oneself:
“As far as the affiliation that some people have with a certain Shaykh is concerned … there is no doubt that people need someone from whom they can learn imaan and Quraan, just as the Sahaabah رضي الله تعالى عنهم had learnt from Rasoolullaah ﷺ and the Taabi’een رضي الله تعالى عنهم from the Sahaabah رضي الله تعالى عنهم. In this way we are

able to follow the pious predecessors رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ in the best manner. Just like a person can have someone to teach him the Quraan etc., he can have someone to teach him the physical and practical aspects of Deen, as well as the spiritual, internal aspects."[79]

## 10. It is the 'aalim's duty to create life and passion (haal) in his 'ibaadat and not to just suffice with the outward performance (qaal).

It is necessary that the 'aalim does not merely suffice with qaal. Rather, he should be a man of haal. This is why, regarding haal, Hazrat Moulana Ashraf Ali Saheb Thaanwi رَحِمَهُ اللّٰهُ has said:

"Friends! Create haal in your actions because, without it, you won't be able to do anything. Haal is not the object, rather, the 'amal itself is the object, and although you will be successful if you are steadfast in your 'amal without haal, experience has shown that it is very difficult to remain steadfast. Without this islaahi path, someone who has haal will only be overpowered by his nafs. The nafs cannot be subjugated through 'amal alone, rather it is subjugated when the haal is dominant. One can create this haal by doing the following 3 things:

1. Consistent 'amal,
2. Making some zikr.
3. Loving the kaamileen.

I reiterate that if a person inculcates these 3 things, in shaa Allaah, he will develop haal. All he then needs to do is to

[79] Mauqifu A-immatil Harakatis-Salafiyyah from Aqwaal-e-Salaf, p.232.

maintain this haal and thereafter he will progress and it will become maqaam.”

Moulana Rumi رَحِمَهُ ٱللَّٰهُ also explained that the way to develop haal is not only to humble oneself before a kaamil Shaykh, but to annihilate oneself before him. Accordingly, he wrote the following poem:

قال را بگذار مرد حال شو پیش مردے کاملے پامال شو

Leave your qaal and man of haal!
The way to do it is to annihilate yourself before a Shaykh-e-kaamil.

With reference to this very same thing, the respected father of Shaykh ‘Abdul-Haqq Muhaddith Dehlawi رَحِمَهُ ٱللَّٰهُ advised him saying: “Don’t be a dull, lifeless Mulla!” Rather, together with theoretical ‘ilm, also acquire spiritual treasures and a connection with Allah.

Shaykh-e-Akbar رَحِمَهُ ٱللَّٰهُ said: “If the Shaykh isn’t really interested or inclined to islaah and he only knows Tasawwuf from books or from what he had heard from others, or he only reforms others and accepts the allegiance of mureeds for status or for political reasons, then that Shaykh will be the cause of the mureed’s destruction. This is due to the fact that he will not understand where the seeker is coming from nor the root cause of his conditions, nor [does he understand] the change in the conditions that overcome him. Therefore, it is necessary that the Shaykh should have the same quality of Deen as that of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ, the skill to know which course of action to take – just as a doctor would – and that he has the diplomacy of a king. Only then can he be called a Shaykh and a teacher."[80]

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[80] Aadaabush-Shaykh wal-Mureed.

**Note:** From this we come to understand that an inclination, a liking for islaah and haal are all qualities that a Shaykh must have. Furthermore, he also needs perfect Deen, proficiency and diplomacy in order to reform and nurture the mureeds correctly.[81]

## 11. It is the duty of the 'aalim that he does not seek name and fame.

What is meant by this is that the 'aalim should not hope for name of fame in the eyes of the makhlooq through his lectures, advices, 'ilm and 'amal because this is contrary to sincerity. In this regard, a person once heard the Hadith: "Whoever sincerely worships Allah ﷻ for 40 days, Allah ﷻ will let fountains of wisdom gush forth from his mouth." Subsequently he did just that, but no fountains flowed, so he asked an 'aarif about it and the 'aarif responded such: "You did not worship Allah ﷻ sincerely. Instead, you worshipped Him so that the fountains of wisdom could flow, and that is why they did not." This is the condition of the Ahlullah!

ندارند چشم از خلائق پسند کہ ایشاں پسندیدہ حق بسند

The ahlullah have no desire for acceptance and love in the eyes of the makhlooq –
to be accepted and loved by Allah ﷻ is sufficient for them.

Since it is appropriate, I will now mention the advice that Ummul-Mumineen, Hazrat Aishah رضی اللہ تعالیٰ عنہا gave to Hazrat Mu'aawiyah رضی اللہ تعالیٰ عنہ.

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[81] Compiler.

It is mentioned in "Mishkaat Shareef" that Hazrat Mu'aawiyah ﵁ had requested some advice from Hazrat Ummul-Mumineen, Sayyidah Aishah ﵂ to which she responded:
"Peace be upon you,
I heard Rasoolullaah ﷺ say that whoever seeks the pleasure of Allaah ﷻ at the cost of displeasing the makhlooq, then Allah ﷻ will protect him from the harm and mischief of the makhooq; and whoever seeks to please the makhlooq at the cost of displeasing Allah ﷻ then Allah ﷻ will leave him at the mercy of the makhlooq (i.e. He will stop protecting him so he will be destroyed in no time)."

In "Tahtaawi, the explanation of Maraaqi" the narration is mentioned thus:
"…and whoever seeks the pleasure of the makhlooq at the cost of displeasing Allah ﷻ, then not only will Allah ﷻ be displeased with him, but He will ensure that the makhlooq also becomes displeased with him and the very same people who used to praise him will insult and abuse him."

May Allah ﷻ protect us!

Therefore, the 'aalim should definitely practise on the following Hadith:
"Ali ﵁ narrates that Rasoolullaah ﷺ said: "Wonderful indeed is the man who has been blessed with deep 'ilm of Deen – if people need him he benefits them, and if they are indifferent to him then he remains aloof and independent of them."[82]

Hazrat Shaykh 'Abdul-Haqq Muhaddith Dehlawi ﵀ explained this Hadith very beautifully in his work "Asshi'atul-Lam'aat." He says:

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[82] Narrated by Razeen.

"The crux of the Hadith is that the 'aalim of Deen should not make himself dependent on people, should not have the desire to always mingle with everyone and he should not hope for any gain or benefit from them. Nevertheless, he should not remain completely aloof from people and deprive them of his 'ilm. If there is no other 'aalim, then he should continue to benefit people with his 'ilm and if the people don't need him, then he should spend his time in the 'ibaadat of Allah ﷻ, studying Deeni books, writing and authoring, and propagating and spreading the 'ilm of Deen.[83]

**Note:** The writing and authoring of Deeni literature is also an extremely important service of Deen. We are living in an era in which 'ilm is widespread and easily available and even non-Muslims are studying our books. Therefore, this is an excellent method to spread the truth of Islam and explain its special and distinctive features. May Allah ﷻ grant us taufeeq.

## 12. It is the duty of the 'aalim to refrain from the company of the affluent and wealthy.

As far as possible, the 'aalim should not keep the company of the affluent and wealthy because their company leads to the development of spiritual maladies such as to greed, avarice (materialism), harbouring high hopes of achieving the Dunyaa etc. and, as a result of this, the great treasure of 'ilm and 'amal will start to look insignificant and he will start to feel a distinct difference in his peace of heart and mind.

That is why our elders avoided mingling and keeping company with the affluent to a great extent and [why] they also prohibited their associates and subordinates from doing so.

[83] Ashi'atul-Lam'aat, Vol.1, p.513.

For example, The Khaleefah Sulaymaan bin Malik[84] Umawi, once tried to summon Hazrat Salamah bin Dinar رَحِمَهُ ٱللَّٰهُ by sending Imam Zuhry رَحِمَهُ ٱللَّٰهُ to him. To this he said: "If the Khaleefah needs me, he should be the one to come to me. Since I have no need for him, I don't see why I should be the one to go to him."[85]

## 13. It is the 'aalim's duty to develop the fear (khashyat) of Allah جل جلاله in his heart.

It is imperative that the 'aalim should inculcate the fear of Allah جل جلاله and taqwa within himself. Accordingly, Allah جل جلاله has stated: "Only the 'ulamaa really fear Allah جل جلاله," and 'Abdullah bin Mas'ood رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنْهُ has said that it is sufficient to know that, if a man has 'ilm, he fears Allah جل جلاله and it is evidence enough of his ignorance and stupidity that he is boastful and proud of his deeds.[86]

In "Imdaadus-Sulook" Moulana Gangohi رَحِمَهُ ٱللَّٰهُ wrote that if you look at Iblees, Bal'am bin Ba'oora, Barseesa etc., you will find that they were people of kamaal and karaamaat, but no sooner did they consider taqwa to be redundant, than they started following their nafs to such an extent that they became nafs itself and stooped to the lowest level. May Allah جل جلاله save us! Someone very beautifully stated:

لو کان فی العلم من دون التقی شرف   لکان اشرف خلق الله ابلیس

If there were any honour in 'ilm devoid of taqwa

[84] It is probably Sulaymaan bin 'Abdul-Malik Umawi.

[85] Al-Balaagh magazine, Moulana Qaadhi At-har Mubaarakpuri.

[86] A'yaanul-Hujjaaj, Vol.1; authored by Moulana Habeebur-Rahmaan 'Azmi رَحِمَهُ ٱللَّٰهُ.

then the most honoured creation of Allah ﷻ would have been Iblees.

So, glad tidings to that ‘aalim who has taqwa and who gives preference to, and holds on to the everlasting and turns away from the temporary and transient![87]

## 14. It is the responsibility of the ‘aalim not to be hasty when issuing fataawaa.

The ‘aalim should never mention a masalah without the proper research. If he has the slightest doubt, he should clearly state that he does not know. In view of that, Imam ‘Azam رَحِمَهُ ٱللَّٰهُ was once asked many questions to most of which he replied “Laa adry” – I do not know. How difficult can it then be for people like us, who hardly know anything, to say the same?

The Sahaabah Kiraam were such that if ever anyone came into their gathering to ask for a fatwa regarding anything, each one would pass the buck to the next [Sahabi], until the question made its way back to the first Sahaabi رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنْهُ. The reason for this was that these great individuals considered the issuing of fataawaa to be an important task which was why they were cautious.

Accordingly, it has been narrated regarding Imam Yusuf رَحِمَهُ ٱللَّٰهُ, that whenever he was asked for a fatwa he would sit upright, wrap his shawl around him and put on his turban out of respect and honour for the task of issuing fataawaa.[88]

Unfortunately, the importance and reverence is slowly but surely being forgotten and the biggest ignoramus has the nerve

[87] Imdaadus-Sulook.
[88] Tahaawi ‘alad-Durr.

to unrestrainedly sit and issue fataawaa and mention masaail. May Allah ﷻ protect us!

The following story regarding the fear and khashyat of Hazrat Imam Abu Yusuf رَحِمَهُ ٱللَّٰهُ has been related in the personal manuscript of my Shaykh, Hazrat Muslihul-Ummat:
It has been narrated that, at the time his death, Imam Abu Yusuf رَحِمَهُ ٱللَّٰهُ said: "Oh Allah ﷻ! You know that I was never biased towards any disputing party, not even in my heart, except during one case – the case between a Christian man and Haroon Al-Rasheed. I was not able to maintain impartiality between them, and I ruled against Al-Rasheed!" Thereafter he cried.[89]

Imam Saheb رَحِمَهُ ٱللَّٰهُ was a qaadhi, and one of the principles of being a qaadhi is that the qaadhi should not make it obvious, in court, that he is inclined to one of the parties. Obviously, Hazrat Imam رَحِمَهُ ٱللَّٰهُ had practised on this throughout his period in office, except during this one case between a Christian and Al-Rasheed, when his heart inclined towards the Khaleefah. Nevertheless, he still ruled in favour of the Christian. Even though he was not responsible for this slight inclination he had in his heart, he remembered it until his dying moments and asked Allah ﷻ for forgiveness.

**Note:** Subhaanallaah! This was the condition of the fear and khashyat of the Imams we follow. How wonderful it would be if we could follow them in their spirituality the way we follow them in their juristic views.[90]

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[89] Al-Durr Al-Mukhtaar, Kitaabul-Qadhaa.
[90] Compiler.

## 15. It is the duty of the 'aalim that he should make the purpose of his lectures and advices the guidance of the servants of Allah ﷻ to the straight path.

It is imperative that the 'aalim who lectures should do so solely for the pleasure of Allah ﷻ and to guide the servants of Allah ﷻ to the straight path. Undoubtedly, discourses of this nature are in accordance with the Sunnah of the Ambiyaa عَلَيْهِمُ السَّلَامُ, and as it has been recorded in "Shaamy":

"Discourses, delivered from the mimbar for the purpose of advising and taking heed, is indeed a Sunnah of the Ambiyaa and the messengers. However, if done for political agendas or to gain wealth and acceptance in the eyes of the masses, then it is nothing less than the deviation of the Jews and the Christians."

For this very reason, Imam Ghazali رَحِمَهُ ٱللَّهُ advised one of his students with the following:
"Do not deliver a lecture until you yourself fully practise on what you want to say and fear the words with which Allah ﷻ addressed Hazrat 'Eesa عَلَيْهِ ٱلسَّلَامُ: "Oh 'Eesa bin Maryam! Advise yourself first, and once you have taken heed, only then advise others. Otherwise, you should feel ashamed before me (knowing that I know that you don't practise what you preach)."

**Note:** Ponder over the profundity of this admonishment of Allah ﷻ to all those who deliver discourses and lectures. May Allah ﷻ grant us taufeeq.

## 16. It is the duty of the 'aalim that he himself should respect 'ilm.

It is of the utmost importance that the teacher himself should greatly respect his 'ilm of Deen so that this can have a positive effect on his students and so that they may also start to respect 'ilm.

In this regard, Hazrat Imam Maalik رَحِمَهُ ٱللَّٰهُ had extraordinary respect for the Hadith of Rasoolullaah ﷺ. For this reason he never shifted from his position while teaching Hadith i.e. he would remain in the same position from the beginning to the end of his lesson. He never relieved himself in Madinah Munawwarah during his entire life [while he was still healthy]. Instead, he would leave Madinah and relieve himself outside the boundaries of Madinah. Later however, when he fell ill, he had no option but to do so in Madinah Munawwarah.

Whenever he read out Hadith, a low wooden stool would be brought to him. He would then dress in his best clothes, apply perfume and emerge from his home in utmost self-effacement and humility. Then [he would] sit down and start reading out the Hadith, and as long as the lesson lasted, he would continue to burn 'ood and frankincense on the braziers (portable pans or burners).

It has also been narrated that once, while Imam Maalik رَحِمَهُ ٱللَّٰهُ was teaching, a scorpion stung him approximately ten times but Imam Saheb رَحِمَهُ ٱللَّٰهُ continued reading out the Hadith unabated and not even the slightest stutter could be heard. After the lesson, when the student asked him (regarding the change in the colour of his face), he related the incident. He also added: "It was not because of my physical strength that I was able to make so much sabr but due to the honour and respect I have for the Hadith of Rasoolullaah ﷺ."[91]

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[91] Adapted from "Bustaanul-Muhadditheen" of Moulana 'Abdul-Azeez رَحِمَهُ ٱللَّٰهُ.

## 17. It is the duty of the 'aalim that he should also make an effort to explain to the students.

This means that he should study the material thoroughly prior to teaching it and that he should then explain it to the students in simple terms. Accordingly, Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb Thaanwi رَحِمَهُ ٱللَّٰهُ said: "Before teaching, the teacher should bear the following points in mind:

1. He should make a concerted effort to explain the subject matter to the students in simple and easy terms.

2. He should explain difficult sections in the easiest way possible, and once the students have understood the concept properly, he should explain it again using the technical terminology.

3. He should not speak more than what is necessary in front of the students and he should not give them more information than what is necessary simply to show them how knowledgeable he is and thereby obscure the actual point of the discussion.

**Note:** Subhaanallaah! Hazrat Hakeemul-Ummat رَحِمَهُ ٱللَّٰهُ was not only a master of islaah and tarbiyat, he was also a master of teaching and education and he has mentioned such remarkable principles that [they] are definitely worthy of being practised upon. Therefore, if these principles are borne in mind while teaching, then – in shaa Allah جَلَّ جَلَالُهُ – it will be very easy for the students to understand the lessons.[92]

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[92] Compiler.

## 18. It is the duty of the ‘aalim to determine the capability of each student and to let them start studying.

The teacher should find out what the individual capacity of each student is and let them start studying. For instance, if [a student’s] memory is weak he should not be burdened with hifz, but instead he should be assisted to start with Arabic and Persian. If that also proves to be difficult, then he should be taught the necessary masaail in Urdu[93] because Rasoolullaah s said: “Seeking ‘ilm is the duty of every believer (male and female).” Therefore, learning in Arabic or Persian is not compulsory. If a student has learned in Urdu – or in his mother tongue (regardless of what language it may be) – then he has fulfilled his responsibility.

Similarly – for the students who are studying in the Arabic phase[94] (of their course) – if it is difficult for them to study philosophy and logic, one should suffice with Quraan and Hadith.

As Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Thaanwi رَحِمَهُ ٱللَّٰهُ said: “No student should be forced to study a subject that he has no affinity for and no interest in nor should he be deprived of his sanad because of it. For instance, if a student only studies the traditional religious sciences (Manqoolaat), and not the extra-religious sciences (M’aqoolaat), then he should definitely be given a sanad. Instead of writing that he has completed a study of the darsiyaat, write that he has completed a study of the deeniyaat.”

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[93] Or in whichever language is his mother tongue.

[94] This is after the Persian phase of 2 years in the madaaris of the Indian sub-continent.

**Note:** Subhaanallaah! This is also very wise and insightful advice because it will appease the student and allow him to realise his ‘ilmi responsibility, otherwise it is possible that he would not consider himself to be an ‘aalim (simply because he did not study the extra-religious sciences) and eventually he would give up studying and start freely and aimlessly wandering about. This would quite obviously be a very great loss and very detrimental.

## 19. It is the duty of the ‘aalim to convey ‘ilm to those who are deserving of it.

This means that it is the responsibility of the teacher to select the best and most deserving students to whom he will convey complete and perfect ‘ilm so that the ‘ilm of Quraan and the Sunnah will not be lost and so that the ‘ulamaa will not be humiliated and disgraced. Accordingly, the following has been narrated in Ibn Maajah from Ibn Mas’ood رضي الله تعالى عنه: “Had the ‘ulamaa protected ‘ilm and presented it to those who deserved it, they would have been the leaders of their time; but they went and presented it to the people of the world (those who were not interested in the ‘ilm) so that they could attain some of their worldly things (benefits), as a result of which they became disgraced in their eyes.”

**Note:** This something to reflect upon – if a great Sahaabi, the likes of ‘Abdullah bin Mas’ood رضي الله تعالى عنه, described the condition of the ‘ulamaa of the khayrul-quroon to be like this, then what must be the condition of the ‘ulamaa of today – the sharrul-quroon?[95]

[95] Compiler.

## 20. It is the duty of the 'aalim to refuse to teach the student who does not put his 'ilm into practise.

The actual purpose of 'ilm is to put it into practise. Thus, if a certain student is not [putting his 'ilm into practise], then it is pointless to teach him because he will prove to be an obstacle and become a means of leading others astray instead of guiding them. In a Hadith narrated by Hazrat Anas رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنْهُ, it has been mentioned that Rasoolullaah ﷺ said:
"It is the compulsory duty of every Muslim to seek 'ilm and the one who presents it to those who aren't worthy of it is like one who puts a necklace of pearls, precious stones and gold around the neck of a pig."[96]

**Note:** Conveying a bounty and blessing as magnificent as 'ilm to those who are undeserving of it is as despicable and loathsome as placing a necklace of pearls, [precious stones and gold] around the neck of a pig!

In "Al-Durr Al-Mandhood," 'Allaamah Sha'raani رَحِمَهُ ٱللَّٰهُ writes:
"A covenant was taken from us that, if we even get the slightest hint that a student is falling short in practising on his 'ilm, then we will stop teaching. The reason being that the only thing we will achieve by teaching such a student is that we will be giving him that which will become evidence against him on the Day of Qiyaamah. It is like planting seeds in arid soil."

Our Shaykh رَحِمَهُ ٱللَّٰهُ used to say: "Teaching a wrongdoer is like watering a colocynth[97]- the greener it gets, the more bitter it becomes. In the same way, the person who has not acquired

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[96] Ibnu Maajah and others.
[97] A very bitter type of citrus fruit called a "Hanzal" in Arabic.

‘ilm to practise upon it – the more ‘ilm he gets, the more his bad qualities and wickedness increase.

Having said that, ‘Allaamah Sha’raani رَحِمَهُ ٱللَّٰهُ enumerated many students who fit into the non-practising category, and then wrote: “Remember! There is no mark that has been set that [reads] once you reach here you should start practising. In other words, one should practise on one’s ‘ilm while acquiring it. He shouldn’t wait until he has completed acquiring ‘ilm, because there is no limit to ‘ilm.”

Faizel bin ‘Iyaadh رَحِمَهُ ٱللَّٰهُ said: “If one is sincere in the acquisition of ‘ilm then there is no deed better or more superior. However, nowadays people are seeking ‘ilm for worldly reasons, not for practise.”

Once, an ‘aalim visited him and asked him for some advice to which he replied: “Oh ‘ulamaa! You were torches of guidance – your light spread throughout the world. Now you are enveloped in darkness yourselves! You were like stars – you were used to navigate the darkness of ignorance [in order] to find the right path. Now you have lost the way yourselves and are wandering around bewildered. Whoever you look at is running behind the kings and the affluent, sitting on their thrones and their carpets, eating their food, while they know where their earnings come from and how they earn it. Thereafter they come and sit in the masjid to teach the people, advise them and say “so and so, the son of so and so narrated to me…” By the oath of Allah, ‘ilm should not be acquired for this!”

He would also say: “When you see a student becoming more and more disinclined to the Dunyaa and having more and more humility and fear when he performs salaah the more he learns, then you must definitely teach him. On the other hand, if he only delves more and more into futile discussions and debates

and only inclines more and more to the dunyaa, then do not teach him!"

**Note:** Subhaanallaah! What an accurate yardstick! Wouldn't it have been so wonderful if the teachers of today could bear this yardstick in mind?[98]

Hasan Basri رحمه الله used to say: "If an 'aalim cherishes the Dunyaa, Allah جل جلاله will definitely disgrace him in both the Dunyaa and the Aakhirah."

He would also say: "The taqwa of the 'ulamaa lies in abstaining from haraam wealth and the lusts and passions of their nafs, because they commonly abstain from those sins which are rife amongst the general masses anyhow, out of fear of humiliation."

Someone asked Hazrat Imam Abu Hanifah رحمه الله: "Who are considered to be obscene, shameless people?" He replied: "Those who use their 'ilm to consume (i.e. acquire) the Dunyaa."
Imam Ahmad رحمه الله used to say: "I consider it a sign of a lack of sincerity in an 'aalim that he flatters the affluent and wealthy and if they go anywhere he continuously conveys his salaam to them, but he does not treat the poor and destitute in the same manner."

The covenant we mentioned in the beginning, namely, refusing to teach a student who doesn't put his 'ilm into practise, does not apply to a student who has the slightest hint of sincerity and practise – this type of student should definitely be taught and educated. In fact, his education should take preference over your own awraad and nawaafil because the effect of nawaafil is restricted to the one who carries out the nafl acts, whereas the effect of education is far-reaching.

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[98] (Hazrat Moulana) Qamaruzzamaan (daamat barakaatuhum).

Apart from that, through ‘ilm, Deen will come alive and remain (endure) and in every era there have always been – and will always be – ‘ulamaa who have been imbued with sincerity by means of whom Allah ﷻ revived [and will continue to revive] the Shari’ah. This will continue until the second command of Allah ﷻ arrives (i.e. before Qiyaamah when ‘ilm will be removed, there will be no more sincere Muslims left, but prior to that, they will definitely be found in every era). Therefore, no one has a leg to stand on if he says: “If we are not going to teach these ‘shameless’ people who don’t practise on their ‘ilm then ‘ilm itself will be obliterated from the surface of the earth!” Our response to him is thus: “There will always be sincere people in every era; as long as they are around, ‘ilm cannot disappear” … and Allah ﷻ is the All-Knowing, the Wise.

**Note:** These are all very beneficial and effective advices that should be held very dear and implemented. May Allah ﷻ bless us all with taufeeq – aameen.

## 21. It is the duty of the ‘aalim to protect the Deeni madaaris from degeneration and corruption.

It is the ‘aalim’s duty to ensure that the Deeni madaaris and the Islamic institutions do not fall prey to degeneration and misguidance, otherwise our Deeni madaaris and Islamic institutes will become exactly what Hazrat Shaykh Ali Ma’hfooz رَحِمَهُ ٱللَّٰهُ complained about when he said:

“Another despicable innovation is negligence and laxity with regards to matters of Deen – to such an extent that our institutions have become defective and the madaaris are teaching the youth all kinds of corruption and deviation, and …

as the saying goes: "What you grow up doing you grow old doing" (so think for yourself what the condition of the youth will be in future!). As a result of this, it has become so difficult for the leaders and guides to cure this disease – and they have been so unsuccessful in rectifying the warped and perverted character of the ummah and purifying them of the filth of base characteristics – that they [the leaders and guides] have become despondent of any form of islaah and have consequently given up advising the ummah and teaching them matters pertaining to their Deen."[99] May Allah ﷻ save us!

Another one of these repugnant innovations is that the 'ulamaa and the students of Deen neglect practising on the Sunnah and preferable actions – such as performing salaah during the preferable times, attending the masjid to perform salaah in congregation; being desirous of performing salaah in the first saff; straightening the sufoof; performing the Sunnah muakkadah; performing optional prayers such as ishraaq, chaasht, kusoof, khusoof etc.. Sometimes salaah is performed in congregation in front of the students, but they turn away from this and perform their salaah alone during the last dying embers of the salaah time. Sometimes it happens that a solar or lunar eclipse occurs and pious people and 'ulamaa know about it and see it, but they don't show the slightest regard for performing the kusoof or khusoof prayer – neither alone nor in congregation! It seem as if these people [the 'ulamaa] have become invulnerable to these great and terrifying occurrences with which Allah ﷻ scares His servants. It seems as if they are of the opinion that they have reached such a level, and enjoy such a high status in the eyes of Allah ﷻ, that there is no problem whatsoever if they don't practise on the same commands He has given to others.

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[99] Al-Ibdaa', p.161.

Don't these people know that by abandoning the Sunnah they are, so to speak, a sign that they are abandoning their responsibility and [don't they know] that abandoning the Sunnah leads to innovation? This very concept has been mentioned in "Risaalah Qushayriyyah" … some of the 'Aarifeen have mentioned that whoever disregards and abandons the compulsory acts, Allah ﷻ will afflict him with disregard for the Sunnah, and whoever is afflicted with disregard for the Sunnah is at great risk of getting involved in innovations."[100]

**Note:** This, quite obviously, does not only refer to the madaaris of Egypt. On the contrary, the condition of our own madaaris in India and Pakistan[101] is the same – in fact it might even be worse! May Allah ﷻ bless us with Islaah – aameen.

It is sufficient evidence of the importance of this topic that Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّٰهُ had actually copied the Arabic text out of the original book and sent it to Hazrat 'Allaamah, Moulana Ebrahim Balyaawi Saheb رَحِمَهُ ٱللَّٰهُ – the principal of Darul-'Uloom Deoband – requesting him to read it out loud, which he did. May Allah ﷻ grant us all the taufeeq to put it into practise – aameen.

## 22. It is the duty of an 'aalim who is involved in da'wah and the islaah of others to implement the Sunnah method.

That 'aalim who calls others to Allah ﷻ (da'wah), and who is in a position to make the islaah and tarbiyat of others, should do so in the same way that the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ had done it – he [should not consider himself to be] the chief and principal

[100] Al-Ibdaa', p.160.
[101] And any other part of the world for that matter (translator).

person doing this, rather he [should consider himself to be] the deputy and follower of the Ambiyaa عَلَيۡهِمُ السَّلَامُ.

In "Tafheemaat," Shaah Waliyyullaah Saheb Dehlawi رَحِمَهُ اللّٰهُ has mentioned the following in this regard:

"Whoever is ready and prepared to call others to Allah جل جلاله should do what the Ambiyaa عَلَيۡهِمُ السَّلَامُ had done because he is their follower. He, therefore, has to inculcate the following 5 qualities:

1. He must teach the 'uloom of Deen.

2. He must enjoin good and forbid wrong with kindness and gentleness, not harshness and sternness.

3. He should be compassionate towards all people, whether it be an ordinary person or an 'aalim. However, he should consider the status of each person in his dealings with them. This is not very difficult to understand. Generally, the ordinary Muslims are satisfied with a few kind words. On the contrary, an educated person wants to be shown some extra respect and appreciation.

4. He should sever all his desire for the wealth and possessions of others and should not get involved in their business.

5. He should keep an eye on, and regularly check up on all those taalibeen and saalikeen that come to him (to ensure that they are not struggling or going through difficulty in any way) and if he can't do it himself, he should appoint some of his sincere associates to ensure that they are comfortable because the one who points

> out a good deed to someone else will receive the same reward as the one who actually performed the deed.[102]

Furthermore, Imam Ghazali رحمه الله has written: "It is imperative that the spiritual guide should reform and nurture his mureedeen according to their nature and temperament and that he should do this gradually in the same way that a doctor would gradually treat an ailment. So, if the mureed is a complete novice and knows nothing, he should first be taught the rules and regulations of the Shari'ah i.e. he should first be taught cleanliness and purity, salaah, fasting etc. … [in other words], get him started with outward forms of 'ibaadat. If he earns a haraam income or is involved in a certain sin, then he should first of all be instructed to put an end to it. Once he is adorned with the outward forms of worship and his limbs are free from apparent sins, then, according to his condition, his attention should be turned towards the inner and spiritual aspects so that his inner qualities (akhlaaq) and spiritual maladies could be detected."[103]

Likewise, Hazrat Shaah 'Abdul-'Azeez رحمه الله has written:

"The Noble Souls (Mashaaikh) should benefit and transfer faiz according to the potential of the mureed and bear the end goal in mind, because many a humble and lowly mureed became a burning torch (of guidance) unto the world because of the immense potential they had. Therefore, they should anticipate the general benefit that would come to a mureed to be in accordance with his potential. At this point (the initial stages), it is only that person who merely looks at the outward appearance and who has no knowledge of the stages and

[102] Tafheemaat, Vol.2, p.103.
[103] Wasiyyatul-Akhlaaq, from Ihyaaul-'Uloom, p.60.

potential of the soul who will be fooled and dazzled by the large number of people following the wealthy."[104]

**Note:** Subhaanallaah! These are such insightful articles and quotes that every spiritual guide should always bear it in mind. Sadly, a lot of discrepancies and shortcomings [have crept in] and as a result thereof, the amount of work that used to take place in the khaanqahs has now become defective and stinted. May Allah ﷻ rectify this and grant us taufeeq – aameen.

## 23. It is the responsibility of the 'aalim to be considerate towards his subordinates and be concerned about his own islaah when he is given a high ranking post.

If an 'aalim is given a high ranking position such as management, being the principal of a madrasah, ministry in a government office, khilaafat etc., he should consider it a gift from Allah ﷻ and remember who he really is.[105] He should also bear in mind the following advice given by the Khaleefah of Rasoolullaah ﷺ, Hazrat Abu Bakr Siddiq رضي الله تعالى عنه, to the Sword of Allah ﷻ, Hazrat Khalid bin Waleed رضي الله تعالى عنه:

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[104] Tafseer-e-'Azeezi, Surah 'Abas, p.43.

[105] There is a famous story about an insignificant slave called Ayaaz رحمه الله who somehow made his way to the court of the king of India, Mahmood Ghaznawi, as a result of his exemplary potential, obedience and reliability – and many other qualities. Nevertheless, he would lock himself in the room in which he kept his old coat and tattered clothes and address himself saying: "Oh Ayaaz! Don't forget who you are!" While mentioning this story, Moulana Rumi رحمه الله said: "This is the condition of insaan – his inception is from his father's semen and his mother's blood. Therefore, he should consider whatever perfection and virtue he achieves as gifts from Allah ﷻ, and should thank Him for it.

“Khalid! Make the fear of Allah ﷻ your distinguishing feature and be kind and loving towards your subordinates. You have the senior Muhaajireen and Ansaar of Rasoolullaah ﷺ with you – consult with them in all your affairs and act according to what they approve of.”[106]

Similarly, Hazrat Abu Bakr Siddiq رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنْهُ would tell the Sahaabah رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنْهُمْ: “I have definitely been placed in charge of your affairs but I am no better than any one of you, so help me!”[107]

By the same token, if any ‘aalim is given the opportunity to deliver a lecture or give advice, he should realise that he is not the real speaker – he is the deputy of Rasoolullaah ﷺ and his heir. He should think, “I am only sitting here, delivering this talk as a deputy and an heir of Rasoolullaah ﷺ, therefore I should do that which the one who, so to speak, deputed and appointed me had done.” So, he should explain the remedies to the spiritual maladies of the audience according to the Quraan and the Hadith and he should not stray from these in the least.

In this regard, Shaah Waliyyullaah Saheb Muhaddith Dehlawi رَحِمَهُ ٱللَّٰهُ wrote:

“The one who teaches people good things should consider the level of understanding of his audience and should not mention any complicated or complex points because they won’t understand the discussion if it is too intricate. If this happens, they will either think it is a lie or their hearts won’t accept it. This will render the lecture harmful or at least futile and useless (therefore this should be borne in mind during public lectures especially). Mention such points which are obvious

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106 Taareekh-e-Riddah, Khursheed Ahmad Faariq, p.42.
107 Tabaqaat-e-Kubraa, Vol.1, p.16.)

and easy to grasp because the hearts are easily affected by such points."[108]

From the above we learn that, in one's talks, one should not mention difficult and complex points that the audience won't be able to understand. Instead one should rather always try to simplify the talk and keep it brief. As the saying goes: "The best speech is that which is brief but expressive." Thus, it should be short but should clearly elucidate the point that the speaker is trying to make.

Sayyidunaa Ahmad Rifaa'y رَحِمَهُ ٱللَّٰهُ said: "Be brief in your lectures … and a lecture is that which guides the unmindful."[109]

Similarly, if Allah جل جلاله has blessed anyone with the honour of being a Shaykh or spiritual guide, he should never consider himself better than anyone, even if it be his own mureed! Rather, he should be even more concerned about his islaah and keep on making du'aa to Allah جل جلاله for taufeeq.

اندریں رہ می خراش و می تراش تادم آخر دمے فارغ مباش

On this path, one keeps on getting cuts and scratches<br>so, until the very end, do not be unmindful even for a second.

The poem of Hazrat Moulana Muhammad Ahmad Saheb رَحِمَهُ ٱللَّٰهُ reads as follows:

نہ کوئی راہ پا جائے نہ کوئی غیر آجائے حریم دل کا احمد اپنے ہر دم پاسباں رہنا

Don't let anyone find a way and don't let any Ghayrullaah come close,<br>Oh Ahmad! Be ever watchful of the boundaries of your heart!

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[108] Al-Budoor Al-Baazighah, p.82.
[109] Al-Bunyaan Al-Mushayyad.

Even if a person is constantly involved in islaahi work, he should always keep an eye on his own heart … it must not be that he forgets to turn his attention to Allah ﷻ. It is not at all permissible for a Shaykh to be concerned about his mureed's Islaah, yet completely unmindful of his own! He should have [even] more concern for himself! The following is what Hazrat Khwaja Muhammad Ma'soom رحمه الله wrote as a reply to one of his mureeds:

"Keep the gatherings of zikr alive fervently and incline yourself to seclusion. There should be at least 2 fixed times during the day and night in which you isolate yourself for the following purpose:

1. Zikr of Allah ﷻ.
2. Fikr for the Aakhirah.
3. Remembering your shortcomings and sins.
4. Purging your heart of your own existence, your perfections and achievements, all your hopes and desires,
5. and considering them negligible.

While in solitude, think that all these things are the bounties of Allah ﷻ. Apart from this, spend the rest of your time either learning or teaching others."[110]

**Note:** Subhaanallaah! Khwaajah Saheb رحمه الله had taught and nurtured his mureeds in a way that is worthy of being borne in mind at all times – in fact, it should be compulsory to do so because we will never be successful on this path unless we keep the ways of these righteous people at the forefront of our minds. The reason for this is that the way (example and practise) of these great people serves as a measure and a yardstick for us.

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[110] Maktoobaat-e-Ma'soomiyyah.

In "Ta'leemud-Deen," Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb Thaanwi رَحِمَهُ ٱللَّٰهُ writes:

"Accordingly, Shaykh Qiwaamud-Deen says: 'Oh Dervish! The gage and yardstick of this effort (Tasawwuf) is the Quraan, the Sunnah and the lives and ways of these saintly people who were leaders and role models. It is not just [a question of] getting ijaazah, sitting at some holy site [or being] the grandson of so and so who is now following in the footsteps of his forefathers.'"

**Note:** Subhaanallaah! What a comprehensive statement! The path (of Tasawwuf) can be protected from so many innovations if this principle could only be borne in mind.[111]

All praise is due to Allah ﷻ for His kindness! I have completed writing the etiquettes of students and the responsibilities of 'ulamaa as I intended. May Allah ﷻ accept it – aameen, ya Rabbal-'Aalameen. (Accept it) through the sanctity of our master, Muhammad ﷺ.

[111] Compiler.

# THE ETIQUETTES OF A STUDENT

[A summarised extract from Al-Ghazali's رحمه الله Ihyaa-ul-'Uloom]

Alhamdu Lillah! Now that "Etiquettes of learners and students" and "Responsibilities of teachers and Educators" have been completed, I wish to mention a few beneficial points from "Ihyaa-ul-'Uloom" on the same subject – read them attentively. May Allah جل جلاله grant us taufeeq.

**1.** The first etiquette is for the student to purge his heart of all base qualities because 'ilm is an 'ibaadat of the heart and the salaah of the soul. Just as salaah, which is an 'ibaadat of the external limbs of the body, will not be correct without the purity of the limbs, seeking 'ilm, which is an 'ibaadat of the heart and soul, can never be correct without purity of the soul.

**2.** The second etiquette is to break off all worldly (Dunyawi) relationships and connections as far as possible because these connections draw the heart's attention (i.e. every connection saps some of the heart's potential, albeit it only slightly) as a result of which it also weakens the heart's ability to grasp and understand 'uloom and facts. The student gets caught in the trap of these relationships and connections which deprives the heart of achieving its highest potential, and for this reason he never reaches a very high level (of 'ilm).

**3.** The third etiquette is not to feel too embarrassed or too proud to learn and never to behave arrogantly and haughtily in front of the 'ulamaa. Rather, lower and humble yourself and be like a corpse in the hands of those who are washing it (i.e. the student should be absolutely obedient and relenting). Likewise, accept every advice of your

teacher just as an ignorant person would accept every prescription of a skilled doctor. If the teacher gives the student counsel that is contrary to the opinion of the student, he should accept it nonetheless because the teacher is experienced – he knows all the ups and downs of this path (the path of seeking 'ilm). Therefore, accept his opinion.

4. The fourth etiquette is to involve yourself in the most beneficial and the noblest 'ilm … the 'ilm of the Aakhirah. It is quite obvious that, no matter how long a man's life may be, it will never be long enough to acquire 'ilm regarding everything, so why not spend your precious life acquiring the most beneficial and noblest 'ilm? As far as every other type of 'ilm is concerned … only that which is necessary should be sought and one should suffice with that.

5. The fifth etiquette is to find the means to determine the outcome or end result of whatever 'lm you want to study – that 'means' is either going to be the nobility of the outcome or result of the 'ilm, or the strength and solidity of your proof. Let us take the example of 'ilm of Deen and 'ilm of medicine. The fruit of Deeni 'ilm is everlasting life and the fruit of medical 'ilm is the short-lived, worldly life. Thus, obviously, in terms of the result and outcome, 'ilm of Deen is by far superior. (In the same way, in terms of proofs and substantiation, some forms of 'ilm are superior to others e.g. 'ilm of mathematics and 'ilm of grammar. The former is superior to the latter because of the strength of proofs etc.).

6. The sixth etiquette is that the sole aim of the student should be to imbue himself with praiseworthy characteristics and qualities in this world, to attain closeness to Allah ﷻ and a high rank in the Aakhirah. He should not have the intention

of surpassing his contemporaries (because this is contrary to sincerity). This has been deemed waajib in the Quraan and Sunnah. This point is as lacking in the students [today] as it is important. In fact, it should be place at the top of the list because it is actually correction of intention. May Allah ﷻ grant us taufeeq to give this due consideration – aameen, ya Rabbal-'Aalameen.

# THE RESPONSIBILITIES OF THE TEACHER

[A summarised extract from Al-Ghazali's رَحِمَهُ اللهُ Ihyaa-ul-'Uloom]

1. **1.** The first duty of the teacher is to be compassionate towards his students and to consider them to be like his own children (and that saving them from Jahannam is the most important thing according to the command of Allah جل جلاله: "Save yourselves and your families from a great fire…" Also, [this principal conforms] to the Hadith of Rasoolullaah ﷺ: "I am to you like a compassionate father to his children." Therefore, the teacher who is the deputy of Rasoolullaah ﷺ, should follow in the footsteps of Rasoolullaah ﷺ in this regard as well.

2. **2.** The second duty is to not seek any form of recompense – be it money, respect, service etc. – in lieu of teaching and tarbiyat. He should seek only the closeness of Allah جل جلاله. He should seek to follow in the footsteps of Rasoolullaah ﷺ in this regard as well. Accordingly, Allah جل جلاله says in the Quraan: "Oh Prophet! Say: I seek no remuneration from you for this effort (calling them to Deen and propagating the message of Islam) of mine." At the same time, he should not make the students feel like he's doing them a favour nor should he desire that they honour and respect him – even though they should realise the extent of the favour he is doing them and they should be even more thankful to him than their own parents.

3. **3.** The third duty is that the teacher should not be found wanting with regards to being a well-wisher to the students – and part of this well-wishing is preventing the student from seeking any position before they are worthy of it. He

should also not allow the student to delve into the intricate and profound ‘uloom-e-baatinah until he has completed his study of the ‘uloom-e-zaahirah and he should make the student aware of the fact that he should not seek anything other than the closeness and pleasure of Allah ﷻ through his studies.

4. The fourth duty is that the teacher should continuously prevent the student from bad character traits and behaviour, [and he should do so] with kindness and gentleness. He should not be cruel and harsh towards them. Similarly, if possible, it would be better if he could point out these traits to them indirectly because the teacher could lose [the student’s] reverence and admiration if he were to mention them directly. This could result in the students becoming bold [overconfident and arrogant] towards their teacher, in which case the words of the teacher will have no effect on them and that would make it difficult, if not impossible for them to reform themselves.

5. The fifth duty is that, if he happens to be teaching a certain branch of ‘ilm, the teacher should never degrade any other branch [of ‘ilm] in front of the students. The teacher of fiqh should never say that ‘ilm of Hadith is just transcription of narrations and guesswork and that there is no investigation and analysis involved. Similarly, the teacher of ‘aqeedah should not say that there isn’t even the slightest hint of proof and evidence in fiqh – it’s just some special masaail regarding women and a few subsidiary and secondary issues that have been discussed. As far as ‘ilm of ‘aqeedah is concerned … well, we discuss the attributes of Allah ﷻ Himself – there is really no comparison!

All of this is tantamount to bad character! Yes, it is a matter of principle that the teachers expound on the various branches of Deen, but they also need to explain the order of importance and the order of superiority and present this order in accordance with correct Deen and sound reason and intellect.

6. The sixth duty is that the teachers should not expose the students to such ‘ilm that is beyond their comprehension as a result of which they could start to dislike ‘ilm. The following statement of Rasoolullaah ﷺ should be considered in this regard: “We, the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ, have been instructed to treat every person according to his level and to speak according to the mental capacity of the listener.”[112] Therefore, if any teacher or murabbi holds on to this, he can safely say that he is following the Sunnah of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ – understand well that he will receive the reward for this.

7. The seventh duty is that the teacher should practise on his own ‘ilm. His words should not contradict his deeds. The reason for this is that ‘ilm is recognised through insight, [and insight] is an internal thing, while ‘amal is recognised with the eyes, which are external (physical), and those who have external eyes by far outnumber those who have insight. Hence, since these eyes are external, the people will see that his ‘amal contradicts and belies his words, and instead of practising on it, they will harbour ill feelings towards him and become averse to him. [Thus, this person

[112] Al-’Iraqi رَحِمَهُ ٱللَّٰهُ said: “We have narrated this hadith in a portion of a hadith of Abu Bakr bin Shikheer رَحِمَهُ ٱللَّٰهُ who narrates a shorter version from ibn ‘Umar رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنۡهُ and according to Abu Dawood رَحِمَهُ ٱللَّٰهُ, it is from the hadith of Aishah رَضِيَ ٱللَّٰهُ تَعَالَىٰ عَنۡهَا: ‘Treat every person according to his level.’” (Ihyaa-ul-‘Uloom with the referencing by Al-‘Iraqi, Vol.1, p.63.)

will be a means of misguidance instead of being a means of guidance and will not only be what the Hadith referred to as “Dhalloo” (they will be astray), but he will surpass that and become the embodiment of “Adhalloo” (they will lead others astray).]

May Allah ﷻ protect us from performing bad deeds.

Oh Allah ﷻ, forgive the (Urdu) translator and his sincere friends and all those who have assisted him.

# A FEW EXTRACT FROM THE BOOK "PAA JAA SURAAGH-E-ZINDAGI"

I will now pen down a few important and beneficial extracts from the book "Paa Jaa Suraagh-e-Zindagi" (Find the Meaning of Life), written by the great thinker of Islam, Hazrat Moulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ ٱللَّٰهُ (in which the students are enlightened regarding the status and rank of the prophetic 'uloom, what the ummah expects from them, what their responsibilities are in this day and age etc.).

I hope that – in shaa Allah جل جلاله – not only the students, but the 'ulamaa at large will benefit and gain insight by reading through this. The extract follows:

## The responsibilities of the students and the graduates of the madaaris.

Friends! Due to the fact that you are students of Deen, your task is not only the greatest, but it is the most delicate. I do not know of any other group of people currently, anywhere in the world, whose task is as delicate, vast and important. Ponder over the following words again … on the one hand, you are connected to the prophethood of Muhammad ﷺ and on the other hand [you are connected] to this world. This is the reason for delicacy of your task and the proof of your prominence.

Though you are very fortunate and blessed to be associated with prophetic 'ilm, it is a very great responsibility. You have the greatest wealth and noblest treasure of facts and 'aqaaid. There are also a number of responsibilities that rest upon your shoulders because of this association. You need to have

untiring conviction, firm imaan; [firm resolve] that you won't even consider forsaking a single speck of this 'ilm – even if the entire world should stand against you; the desire to support and assist the Deen should burn within you; your heart should be brimming with thanks and gratitude for this priceless treasure; you should have unwavering conviction that this 'ilm is the absolute truth, absolutely logical, eternal, universal, exalted, noble and Divinely protected. You should consider everything besides it as pure ignorance and the legacy thereof. Wherever you may hear Divine laws and Islamic teachings, you [should] immediately accept it. You [should] address ignorance itself and its flag bearers, saying: "We disbelieve in you and from now on there will eternally be enmity and hatred between us until you believe in Allah ﷻ alone." You must have firm conviction that the only way to find salvation in this Dunyaa is to follow the guidance of Islam and the example of Muhammad ﷺ and you must firmly believe that – in this great storm of Nooh عَلَيْهِ ٱلسَّلَامُ, – the only ark is the prophethood and leadership of Muhammad ﷺ, that you believe unequivocally that the success and prosperity of any individual and any nation lies only in following Rasoolullaah ﷺ and that this is the absolute truth.

محمد عربی کہ آبروئے ہر دو سرا است کسے کہ خاک درش نیست خاک بر سر او

Muhammad ﷺ, the Arab, is the very pride of both the worlds –
May dust cover the face of whoever doesn't want to be the dust at his doorstep.

You consider the prophetic teachings as being the essence of 'ilm and the absolute truth. You are not prepared to pay any more attention to all the dogmas, metaphysical philosophies, assumptions and narrative than what you would pay to fables and fairy tales. You know the reality of tauheed and you are

adamant [in this knowledge]. You look down upon any form of shirk and the entire world's idolatry, irrespective of the magnificent terminologies and philosophical jargon it may be presented with, and you are not prepared to give "flowery words of deception" much chance. You are an ardent follower of the Sunnah and the Hadith that states that "the best way is the way of Muhammad ﷺ," and you firmly believe in it. You are completely convinced of the harms and unacceptability of innovations. In short, in terms of your belief, intellect, mind-set, heart, inclination and practise, you are of the opinion that the prophethood of Muhammad ﷺ is the most comprehensive and practical – and you are a practical model and example of that.

## The distinctive feature of the Students and the Graduates.

Friends! That which makes you stand out above the rest of the Muslims in the world is that it is sufficient for them to have general and basic 'ilm of all the abovementioned realities and facts. You, on the other hand, need complete intellectual certainty and peace of mind regarding the same. It is not enough that you are 'of the opinion' that these [abovementioned facts] are the truth – you have to call others to this opinion. If their conviction remains restricted to themselves it is sufficient, but your conviction has to influence and rub off on others to such an extent that you satiate the conviction of hundreds of thousands. This will not be possible until your contentment with these realities does not become pleasure, ecstasy and selflessness and the reality of the Hadith – "… and you hate to be returned to disbelief as much as you hate to be thrown into a fire" – is not within you. If others have a superficial acquaintance with the teachings of Rasoolullaah ﷺ it will suffice them. However, you

need to be thorough in prophetic ‘uloom, you need to be infatuated with it, you need to absolutely annihilate yourself in it and you need to be adamant about it! Without this, you cannot even conceive of calling others to it. In fact, without it, it will be difficult for you to protect the wealth of ‘ilm and the distinctions you have in this tumultuous time of abundant movements and calls to falsehood.

**Note:** This is undoubtedly an article that the students should pay particular attention to. So, read it attentively and take the advice that Moulana رَحِمَهُ ٱللَّٰهُ gives.[113]

## Spiritual conditions.

You should also bear in mind that, along with the vast library and treasury of ‘uloom and laws that the prophethood of Muhammad ﷺ has left as a legacy – “because verily the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ do not leave gold or silver coins to their heirs. Rather, they left this ‘ilm” – which has been preserved in the form of Quraan, Hadith, fiqh and regulations and, Alhamdu Lillaah, your madrasah is a great centre for its preservation and propagation. It has also left a rich legacy of virtues, distinctive features and spiritual conditions.

Just as the aforementioned asset and treasury was transferred from one generation to the next, and Allah ﷻ had made all the arrangements for its preservation and propagation, the other asset and treasury has also been passed on in the same manner, and Allah ﷻ had made the arrangements for its preservation as well. What are these virtues and distinctions? Conviction, sincerity; imaan; hoping for reward; a connection with Allah ﷻ; turning to Allah ﷻ and humility before Him;

[113] Compiler.

humility and self-effacement; du'aa and supplication; independence from the makhlooq and tawakkul; reliance upon Allah ﷻ; a burning love for Allah ﷻ, selflessness and patience.

The verse, "He (Allah ﷻ) is the One Who sent a messenger from the unlettered nation, a prophet from amongst them, to recite His verses to them, [and to] spiritually purify them and teach them the Book (Quraan) and wisdom (Hadith)," comprises of both laws and regulations as well as virtues and spiritual conditions. To take only the laws and regulations and then abandon the virtues and spiritual condition is to take a deficient share of the legacy and inheritance, and incomplete vicegerancy.

Throughout the world, those who shouldered the responsibility of this vicegerancy and handed this amaanat of Islam over to us, were not only the custodians of one part of this legacy – they had both. Even now, spreading the message of Islam and bringing about an Islamic revolution cannot be achieved with only one part. Regardless of which of the pious predecessors you have the honour of being associated with, they were all embodiments of both parts of the legacy. If you really want to achieve true vicegerancy then you will have to strive to achieve both parts. Without this, your 'ilm and learning will only be a fake paper flower, with no fragrance and no freshness. Today, there is no shortage of fake paper flowers in the bazar of the world. We can make no significant additions. What we really need are the blossoming flowers from the garden of prophethood that fill the proverbial nostrils of the soul with a sweet fragrance and before whom the flowers of the world would feel ashamed to call themselves flowers – "And truth was established, and whatever they (the magi in the time of Moosa عَلَيْهِ ٱلسَّلَامُ) did was proven to be false."

## The spiritual decline of the madaaris.

Don't get me wrong! I myself am one of you, but for a long time now our madaaris have started to lose these flowers. We need to put a stone on our hearts … and listen … and determine how true the words of the speaker really are.

اٹھا میں مدرسہ وخانقاہ سے نمناک نہ زندگی نہ محبت نہ معرفت نہ نگاہ

I woke up from the madrasah and the khaanqah with tears in my eyes …
No life, no love, no ma'rifat, no vision!

The outcome of this is that we are producing more graduates than ever before, but they have no effect and no impact on life.

**Note:** Undoubtedly! Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ would also repeatedly say the same thing. If only the students could have taken heed, the condition of the Muslims would not have been so pitiable.[114]

## Revolutionary individuals.

Previously, in this very country (India), nameless paupers like Khwaajah Mu'eenud-Deen Ajmeri رَحِمَهُ ٱللَّٰهُ and Sayyid Ali Hamdani Kashmiri رَحِمَهُ ٱللَّٰهُ came and filled the entire country with the burning love (for Allah جَلَّ جَلَالُهُ and Deen) of their hearts and the Noor of their imaan. Hazrat Mujaddid Alf-e-Thaani رَحِمَهُ ٱللَّٰهُ brought about a revolution in the Mogul empire. Because of his furtive, silent efforts, we saw a great faqeeh and righteous king like Aurangzeb رَحِمَهُ ٱللَّٰهُ ascend the throne of Akbar. Shaah Waliyyullaah Saheb رَحِمَهُ ٱللَّٰهُ changed the course of this vast country and had an enormous effect on the way people thought

[114] Compiler.

and on the education system. At a time of wide-spread despair and despondency, Moulana Muhammad Qaasim Saheb رَحِمَهُ ٱللَّٰهُ erected a formidable fort of Islam and gave new life to the ‘uloom of Shari’ah and recently, Moulana Muhammad Ilyaas Saheb رَحِمَهُ ٱللَّٰهُ blew new life into the effort of imaan and Deen.

جہانے را دگرگوں کرد یک مرد خود آگاہے

One enlightened man changed the very colour of the world.

# A FEW EXTRACTS FROM “Sabr ke Peekar” –TRANSLATION OF “Safahaat min Sabril-‘Ulamaa.”

[Authored by ‘Allaamah ‘Abdul-Fattaah Abu Ghuddah رَحِمَهُ ٱللَّهُ, d.1417 AH/1997 CE]

Hazrat ‘Allaahmah ‘Abdul-Fattah Abu Ghuddah رَحِمَهُ ٱللَّهُ has mentioned many stories regarding the steadfastness and perseverance of the ‘ulamaa in his renowned work “Safahaat min Sabril-‘Ulamaa” which will certainly give the students and ‘ulamaa a lot of insight and guidance. Therefore, [it is advisable that] those who know Arabic should read the original book and take as much benefit and effect from each letter as they can – May Allah ﷻ grant us taufeeq.

Since most people generally don’t know Arabic, Hazrat Moulana ‘Abdus-Sattaar Salaam Saheb Qaasmi has translated it into Urdu so that the Urdu-speaking masses can read it and derive benefit from it.

Since people no longer take much interest in reading, I have taken the time to copied a few extracts in “Wasiyyatul-Aadaab” (Advices regarding Etiquettes) so that we may practise on the old principle … if you can’t achieve everything, you shouldn’t leave everything either. I hope that whoever reads the little I have copied will receive a good understanding of the contents of the actual book. “That is not difficult for Allah ﷻ at all.”

## A few words…

In the preceding pages [of “Safahaat min Sabril-‘Ulamaa”], some historic anecdotes of the difficulties and hardships that the ‘ulamaa had to bear during their quest for ‘ilm, as well as

the frightening privations and adversities that they had to face have been mentioned.

The honourable reader is well aware of the fact that these blessed individuals had to lay their lives on the line in order to acquire ‘ilm and, in the process, they had to undergo untold suffering before they finally acquired that priceless gem of ‘ilm and virtue. Now they enjoy that lofty stage of being included in the ranks of those great and sublime ‘ulamaa who will be considered the leaders and role models of all those treading the path of ‘ilm until the Day of Qiyaamah, and who will follow their practical example and attain the treasure of ‘ilm and ma’rifat through the same all-out effort, exertion, perseverance and steadfastness. In so doing, they will become the true deputies of their predecessors and will be successful and honoured in the Dunyaa and the Aakhirah!

## The poem of Qaadhi Jurjaani رَحِمَهُ ٱللَّهُ.

Having related the incidents and stories of these pure and noble individuals, this humble servant (‘Alaamah ‘Abdul-Fattah Abu Ghuddah رَحِمَهُ ٱللَّهُ) would like to mention the poem in which Qaadhi Jurjaani رَحِمَهُ ٱللَّهُ describes the true position and status of a student in a very heart-rending way. He also mentions that the student will reach the highest levels of greatness and honour by means of his ‘ilm and virtue, if only he can attain the good attributes that are supposed to be within him and that, if he does this, there will be no limit to his value and worth – the entire world will flock towards him to benefit from his faiz.

Qaadhi Jurjaani رَحِمَهُ ٱللَّهُ was a master of fiqh, literature, poetry and eloquence. He passed away in the year 392 AH. Since childhood he was known to be like Khidhr عَلَيْهِ ٱلسَّلَامُ because of his extensive travels. He benefitted from so many different

branches of ‘ilm and literature that he is considered to be a tower of ‘ilm.

His beautiful and unique poem regarding the noble and respectable student is well known in the scholarly world. It has generally been included in the notable books of the Arabic language under topics such as literature, good character, education and tarbiyat, and it has been reprinted in one edition after the next. Herewith follows the translation of 21 lines of his poem:

## The honourable student

**1.** People ask me why I seclude myself – the fact of the matter is that I am someone who has not yet chosen a stance of disgrace and humiliation.

**2.** I have noticed that whoever frequently mingles with the people, loses his value in their eyes, and the world has honoured the one who isolates himself because of his honour and self-respect.

**3.** If I make my ‘ilm a means for me to fulfil my whims and my fancies, then know that I have not fulfilled its right in the least.

**4.** I always remain aloof from people to protect my honour and dignity, and I consider safety from disgrace and humiliation the greatest achievement.

**5.** If I am told: “There is a stream – go quench your thirst with everyone else.” I reply: “Brother! I can see that, but a noble person’s disposition will not allow him to do that. He would prefer to bear the discomfort of thirst.”

**6.** I also prevent myself from doing many things that are not necessarily indecent or improper nor will it cause me to

be shamed or disgraced. However, I fear the "why?" and the "what made him do that?" of my enemies.

**7.** The result of this is that I am protected from the fault-finding of the base and lowly, and I am honoured and respected in the hearts of the noble.

**8.** If I lose something, I don't spend the night in remorse nor do I regret or feel miserable about it.

**9.** Then, if the same lost item returns to me on its own, I keep it. Whether it be tattered and torn and whether it doesn't return … why should I concern myself with why it didn't return, or wish that it did?

**10.** I prevent my feet from walking to many enjoyments and by abandoning those enjoyments I feel a distinct increase in my honour, respect, dignity and nobility.

**11.** I consider myself commendable when a sad and dejected person smiles because of me, or when a few words of affection and praise accidentally escape my lips for someone who has been reviled and hated by all … and I consider myself alone in this world.

**12.** There are many students in this world who become richer and richer day by day, but no matter how wealthy and prosperous they may become, they are still miles away from "real wealth" ('ilm).

**13.** There are so many bounties that a noble person will consider absolute vice, and there are many things that others might consider beneficial – yet a self-respecting person will see nothing but harm in it.

**14.** I didn't sacrifice my life in the service of Deen so that I could become the servant of every other Dick, Tom and

Harry. Rather, I did it so that I could solicit the services of others.

**15.** Is sowing the seeds of ‘ilm such a lowly and despicable act that today I must pick the fruits of disgrace and humiliation?

**16.** If someone has to tell me that the flint of the ‘ilm of Deen is useless and has stopped giving light, I would tell him that it can only be useless if it is not protected or used in the wrong avenues.

**17.** If the ‘ulamaa would only protect their ‘ilm, it will look after them, and if they had any honour and reverence for it in their hearts, they would have also become honoured and revered.

**18.** But they have considered it to be insignificant and have thus fallen from grace, and by falling prey to sinful urges, they have sought to destroy every last bit of it as a result of which, ‘ilm has treated them very indignantly.

**19.** I am not afraid of every barking dog nor do I consider anyone my benefactor and subsequently try to flatter him.

**20.** If I sometimes find myself down and out due to difficulties and afflictions, I don’t allow my thoughts to wander all over the show (i.e. I turn my attention to Allah جل جلاله).

**21.** I choke at the thought of such wealth that will force me to say that so and so honoured me by giving me this.

# CONCLUSION
## A SUMMARY OF THE BOOK

In the preceding pages [of "Safahaat min Sabril-'Ulamaa"], a few stories and anecdotes of our predecessors and forefathers were mentioned. By reading them, we conclude that the very clothes on their backs and the beds that they slept on were hunger, thirst, want and impoverishment. Because of this poverty and want they always had to make do with a sub-standard lifestyle, yet because of their outward decorum and their independence they never let anyone catch wind of their pitiable situation.

These great stalwarts had to bear the most terrifying difficulties and hardships and risk their own lives for the sake of this 'ilm. They had to show such perseverance, that perseverance itself became nervous and uneasy in front of their endurance.

Through all of this, they remained dedicated to pleasing Allah ﷻ and to praising and glorifying Him. They were ever thankful to Him … this was their most outstanding feature. Their sacrifices and good qualities guaranteed them honour and glory in this world and made them a consumate example for all those desirous of seeking 'ilm until the Day of Qiyaamah. May Allah ﷻ grant them the certificate of His pleasure with them, and grant them everlasting success and – on behalf of the 'ilm of Deen and Islam – may He grant them a good and goodly reward … aameen, ya Rabbal-'Aalameen!

# Advices and lessons.

I will now write down a summary of all the advices and lessons that are to be learned from the preceding pages.

## History.

Reading these anecdotes is extremely fascinating, narrating them is incredibly enjoyable and writing them is really interesting. Our forefathers have given us a perfect example of how to persevere through hardship and difficulty, accept the decree of Allah ﷻ happily, how to lay their lives on the line only to please Allah ﷻ and serve the ‘ilm of Quraan and Sunnah. These stories are undoubtedly like perfume, the sweet-smelling fragrance of which billows forth from the entire history of the ‘ilm of Deen and the ‘ulamaa of Islam and which has delighted and enchanted the ears of time for centuries.

## The extent of their hardship.

In the preceding pages we have read the stories of how the ‘ulamaa’s perseverance was put to the test and what trials and tribulations they had to undergo for the sake of acquiring ‘ilm. Although we mentioned quite a few stories, they are still nothing in comparison to the extensive history of these unfaltering, committed individuals. Having admitted that whatever we have read and heard about them and their circumstances is really nothing in comparison to the reality, nonetheless, we can get a very good idea of all the sacrifices that the ‘ulamaa of Islam had made in order to attain ‘ilm and ma’rifat, and we can realise the vast extent of the hardships and difficulties they underwent. These are most definitely the

few remnants and heirlooms which our forefathers gifted to their noble progeny.

## Each one is a mirror image of the other.

In these few pages, many achievements, sacrifices and courageous individuals have been mentioned which have come to the fore from various sources. Each person hailed from a different country, a different city, a different environment. In terms of being an everlasting, living example of steadfastness and perseverance, Arab and non-Arab, those from the east and those from the west, someone from Syria and someone from Egypt, one from Khurasaan and another from Iraq, people of African origin and people of European origin – all had a different colour, a different home-land, a different nationality – yet the narratives [regarding their lives] that came to the fore were almost identical and practically the same.

The reader has no reservations, and is never alarmed, when he hears of these differences because he knows all too well that Islam has moulded them all in such a mould of equality that Mahmood and Ayaaz stand together in the same saff and that this Deen of Allah ﷻ has cleansed, purified and polished them to such an extent that each one is a mirror image of the other.

## The manner in which Islamic 'uloom was collected.

It is also evident from these few pages that the 'uloom of Islam has not been written down and preserved in favourable, luxurious environments, or on the banks of rivers, or under the shade of lovely trees – it was done with sacrifices of flesh and blood. Sweltering heat and the unbearable strain of thirst had

to be undergone for it. Sleepless nights had to be spent in front of flickering candles but this had no effect on the amaanat of ‘ilm nor did the ‘ulamaa falter in any way in terms of their tenacity and resolve in Deen. Their dignity and self-respect remained intact and there wasn’t the slightest laxity or difference in this regard. They were never found wanting in terms of fairness and justice in order to see to the needs of their simple and sub-standard lives. Rather, their outstanding feature and their greatest commodity was always boldness, daring, courage and telling the truth. It was never considered too much for them to lay their valuable lives down to this end.

## No effort goes in vain.

We also come to know that if anyone seeking this ‘ilm makes every possible effort, sacrifices and exerts himself [in order to achieve his aim], bears all the hardships and difficulties of this path and somehow manages the trials and the tribulations … Allah ﷻ will never let his effort go to waste. No-one will be able to withhold what is due to him and superiority and glory will fall at his feet. Excellence, in fact, is the result of many years of perseverance.

## Principles of life.

In these pages we have read about many individuals that started their lives in abject poverty and want. They had no such thing as Dunyaa but, after a few days, the eyes of the heavens saw them become the venerable leaders of society and the authorities to whom everyone turned for guidance – whereas their beards had not even grown on their faces and they did not even have moustaches! However, their status and rank was such, that people would place all their trust and

reliance in them with regards to their Deen and the Shari'ah and the doors of sustenance were flung open for them from every direction.

It is a principle of life on its own that the one who starts off in need and deprivation will eventually become successful and prosperous. We always notice that whatever a person attempts and puts effort into and does thoroughly and daringly, it will eventually be a success and bear fruit.

What can we say about a student of Deen beneath whose feet the angels spread their wings … will the help of Allah ﷻ be far from him? The truth is that it will come to him the quickest!

## Our responsibilities.

We learned many lessons in the preceding pages regarding patience and perseverance in the face of hardships and difficulties, poverty and deprivation, dire straits and want. It is our Deeni responsibility, as well as the demand of our good character, that we assist mankind to derive light from these torches of guidance.

The least we can do after reading these stories, is to learn to purify ourselves of contemptible characteristics such as hypocrisy, flattery and obsequiousness (excessive attentiveness towards one's benefactors) and to develop conviction that rizq is not in the hands of any servant of Allah ﷻ, rather, it is in the hands of that Great, Mighty, Magnificent Allah ﷻ Who is Razzaaq (The True Sustainer)!

We also learn that when an 'aalim of Deen stands his ground firmly on truth and justice and is prepared to sacrifice anything for it, then you will see the help of Allah ﷻ in action, and it will seem like Divine assistance is descending from the sky.

## The fruits of prudence.

We also see that the benefit of keeping oneself clean from the money of the leaders of the time will result in bounties such as purity of heart, the ability to freely and openly enjoin good and forbid wrong as well as acceptance in the eyes of the masses. Instead of a mound of tainted, defiled wealth, a small amount of pure and halaal wealth is a means of pleasing Allah ﷻ and gaining a lot of good and barakah.

## The secret to gaining acceptance.

We have learned that Allah ﷻ will give pure halaal wealth to whoever abstains from haraam and doubtful wealth in times of absolute need and abject poverty. Then, when he lives off uncontaminated wealth, he will speak pure and untainted words. Allah ﷻ will put benefit and acceptance into his speech to such an extent that he will be a cure for the hearts and a remedy for the soul.

## The status of the bearers of ‘ilm.

We learn from the preceding pages that the true bearers of ‘ilm are mentioned throughout the world even though they may be few and far in between. Poverty and deprivation is only restricted to their short worldly lives, but after their demise their beautiful biographies are remembered in the four corners of the world, and in such good terms, that they are included amongst such well-off people and such leaders, that the wealthy and affluent of this world cannot compare. Their lives are outstanding examples of patience and perseverance for all those to come after them.

## The difference between yesterday and today.

We also learn that there is a world of difference between yesterday's students of Deen and today's. The student of old would travel by foot or by camel through vast deserts and barren lands with no water or vegetation in sight, whether in the frightening darkness of the night or the sweltering heat of the day. It was part of their everyday life to keep walking and to undergo life-threatening difficulties and dangers in order to get to some 'aalim, faqeeh, muhaddith or adeeb from whom they could learn 'ilm and skills. The amazing thing is that they never thought that they were great nor did they behave as though they were, which is why you did not see the kind of behaviour [coming from them, which is] commonly seen from the arrogant nor the conduct one experiences from the self-important – diseases from which many people suffer today.

That was the condition of the 'ulamaa of the past, whereas today Allah ﷻ, through His grace and mercy, has made the means and modes of transport so easy, distant places seem so close and the distances of time and place have almost shrunk. Nevertheless, we find that the 'ulamaa have little courage, little ambition, the productivity of their minds has withered and there is no real talent left in them – and the cherry on the cake is that we find many arrogant, shameless people today who are too big for their boots, hell-bent on proving that our predecessors were ignorant and didn't know much. Ask them: "Was the Moon ever sullied by someone throwing mud at it?" Indeed, that same mud fell back on their faces and those very same people had to face disgrace and humiliation in this world. The fact of the matter is – if you spit into the air it will fall onto your own face.

## Success in Deen and Dunyaa.

We also see from the preceding pages how the great luminaries of the past had reached the pinnacle of ‘ilm. They had none to encourage them nor did they have hope of financial support from any quarters. They weren’t hoping for some post in government nor were they interested in any worldly occupation. Their only aim and concern – for which they bore tremendous difficulties – was the service of the Deen, pleasing Allah ﷻ and spreading the ‘uloom of the Quraan and the Sunnah. In the end, they were successful in accomplishing their goal in this world, and in the Aakhirah such bounties and rewards await them from Allah ﷻ that no eye has ever seen, no ear has ever heard and no mind has ever conceived of.

## What’s left of the legacy

In these pages we have read amazing stories of patience and perseverance, unwavering efforts that were no small feat, stories of firm and decisive resolve and narratives of incredible intellectual potential and capacity because of which Islamic libraries throughout the world can rightfully hold their heads high.

Those in the know are well aware of the fact that this is all that is left of this rich legacy – this is what has escaped the hand of time because the enemies of Islam had left no stone unturned when it came to destroying these vast and extensive Islamic libraries. At one point in time, when the Islamic Khilaafah was seated in Baghdad, they threw thousands, if not millions of the rarest, most precious books into the Tigress River, causing its water to flow black for weeks thereafter. The blood-thirsty Crusaders burned hundreds of thousands of the most sought-after and rarest books in Spain. The amount of books that the

Tartars destroyed during their period of destruction and devastation is a whole different story.

## The vast extent…

Through all these catastrophes, we witness the splendour and glory of the Islamic libraries of today and the vast extent to which they have spread out – the secret to this lies within these pages! Undoubtedly, had it not been for the imaani resolve of those pure hearts and blessed souls who had declared themselves waqf for the propagation and spread of Islam and the ‘uloom of Islam, it seems like we wouldn’t have had the vast and seemingly infinite legacy that we have today.

May the mercy and pleasure of Allah ﷻ perpetually descend upon those great beings who built these towers of glory for us and who authored these great literary works for our benefit with their flesh, blood, enlightened foresight, God-given intelligence and understanding. Their greatness and glory are recognised by both friend and foe.

## My heart’s desire.

My du’aa is that Allah ﷻ will bless our learned youth with goodness and barakah. I also make du’aa that Allah ﷻ will raise from amongst them such people who could truly be called the inheritors of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ and the vicegerents of these great ‘ulamaa رَحِمَهُمُ ٱللَّٰهُ in terms of ‘ilm, ‘amal; good character and manners; speaking up for the truth; courage; writing and authoring, bearing hardships and difficulties for the sake of propagating this [Deen] and in terms of giving their all towards attaining [this goal]. If this can happen, people’s eyes will be cooled just by looking at them, minds will become enlightened

and hearts will find peace and tranquillity. [When that happens] the joy of the believers will be something worth seeing!

All praise is due to Allah ﷻ, the Nourisher and Cherisher of both the worlds, and may the peace and salutations of Allah ﷻ be upon our master, Muhammad ﷺ, and upon his family and companions in great abundance.

# A few books worth reading:

Apart from the books of tafseer, Hadith, Arabic and Persian, I would like to mention a few other Urdu books that would be pertinent, beneficial and [even] necessary, so that you may read them. These will, in shaa Allah ﷻ, be a means of increasing your ‘ilm and giving you clarity in it and it will create enthusiasm in you to put your ‘ilm into practise:

1. Islaahut-Talabah (an article by Hazrat Moulana Shaah Wasiyyullah Saheb رَحِمَهُ ٱللَّهُ)

2. Majaalis-e-Abraar (a collection of articles by Hazrat Moulana Shaah Abraarul-Haqq Saheb رَحِمَهُ ٱللَّهُ)

3. Aadaabul-Mu’allimeen wal-Muta’allimeen (by Hazrat Moulana Qaari Siddiq Ahmad Saheb Baandwi رَحِمَهُ ٱللَّهُ)

4. Mawa’iz o Malfoozaat (by Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb Thaanwi رَحِمَهُ ٱللَّهُ)

5. Majmoo’atut-Taaleefaat Muslihul-Ummat (by Hazrat Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّهُ)

6. Tarjumaanus-Sunnah (by Hazrat Moulana Badr-e-‘Aalam Saheb Meerathy رَحِمَهُ ٱللَّهُ)

7. ‘Ulamaa-e-Salaf (by Hazrat Moulana Habeebur-Rahman Khaan Sherwani رَحِمَهُ ٱللَّهُ)

8. Qisasul-Quraan (by Hazrat Moulana Hifzur-Rahman Saheb Seohaarwi رَحِمَهُ ٱللَّهُ)

**9.** Tarbiyat-e-awlaad ka Islami Nizaam (translated and summarised by the Author –Moulana Qamaruzzamaan Saheb)

**10.** Aqwaal-e-Salaf (by the Author)

**11.** Deeni Madaaris – Masaail aur un ka Hall (by Moulana Mutee'ur-Rahman Saheb Qaasmi, Bhaangpuri رَحِمَهُ ٱللَّهُ)

**12.** 'Ahd Razeen (by Moulana Muhammad Mia Saheb Deobandi رَحِمَهُ ٱللَّهُ)

**13.** Taareekh-e-Da'wat o 'Azeemat (by Hazrat Moulana Sayyid Abul-Hasan Ali Nadwi رَحِمَهُ ٱللَّهُ)

M.S. Printers,
1853 Laal Darwaazah,
Hamdard Maarg,
Laal Kuwaa,
Delhi.

# The Advices and Poetry of ‘Abdullah Bin Al-Mubaarak رحمه الله.[115]

Some words of advice from ‘Abdullah Bin Al-Mubaarak;

1. The student should have the correct intention.
2. He should listen to the words and to every letter uttered by the teachers with the utmost concentration.
3. Then he needs to think about, and ponder on what they had said.
4. Thereafter he should commit [the information] to memory.
5. Lastly, he should convey and distribute it amongst the famous students of those teachers.

The student who overlooks even one of these 5 conditions will be left with deficient ‘ilm.

He also used to say:

“I have extracted 4 point from 4000 Ahaadith:

1. Don’t be fooled by the wealth of this Dunyaa.
2. Never ingest anything that your stomach cannot manage in terms of quantity and in terms of what it is.
3. Attain as much ‘ilm as would prove to be beneficial.
4. Never rely on a woman in any matter.”[116]

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115 The advice given by Imam A’zam, Abu Hanifah رحمه الله to his son, Hammaad, has been published in a separate booklet called “Wassiyyatein i.e. Advices.” Read this book, it is very beneficial – (Hazrat Moulana) Muhammad Qamaruzzamaan (Saheb).

116 This is not a law that cannot be broken [complier].

## The Taqwaa of ‘Abdullah bin Al-Mubaarak.

Some very amazing stories have been recorded regarding the taqwaa and prudence of ‘Abdullah bin Al-Mubaarak. It has been mentioned that he once borrowed a pen from someone in Syria and forgot to return it. He took it all the way back to his homeland, Merv.[117] No sooner did he remember, than he once again set out for Syria to return the pen to him.

He also used to say: “As far as I am concerned, giving one Dirham of doubtful money back is better than spending hundreds of thousands of Dirhams in the path of Allah ﷻ.”[118]

One of his poems follow:

ارى الملوك بادني الدين قد قنعوا و ما اراهم رضوا فى العيش بالدون

فا ستغن بالدين عن دنيا الملوك كما استغني الملوك بدنياهم عن الدين

I see the kings of the world content with very little Deen,
but I never see them happy with only a little luxury and enjoyment.
So, oh listener, be as satisfied with complete Deen and forgo their Dunyaa
as they have become satisfied with only Dunyaa and forgone the Deen.[119]

**Note:** Subhaanallaah! What beautiful poetry! It is an advice and admonishment for the general masses and the learned alike and does not only apply to students of Deen.[120]

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117 The Arabic of which is Marw, situated in current day Turkmenistan, close to a place called Mary. It is also listed as one of the UNESCO world heritage sites (adapted from Wikipedia).

118 Bustaanul-Muhadditheen of Shaah ‘Abdul-‘Azeez Saheb Dehlawi رَحِمَهُ ٱللَّٰهُ, p.104.

119 Ma’rifat-e-Haqq, Safar 1395 AH, p.35.

120 Compiler.

## The advices of Qaadhi Thanaa-ullaah Saheb Panipatti رَحِمَهُ ٱللَّهُ.

**1.** Try to follow the Sunnah, especially with regard to fulfilling that which is waajib and fardh, and hold firmly to the Sunnah in order to abstain from that which is makrooh and doubtful.

**2.** Perform your 5 daily prayers in the masjid, in congregation – in this way you won't miss the first takbeer.

**3.** Be particular about the Sunnah actions and all the etiquettes of salaah.

**4.** Perform your salaah calmly and with complete composure.

**5.** Never let go of the Tahajjud prayer which is an emphasised Sunnah.

**6.** Always stick to the laws of fiqh in your business dealings etc.

**7.** It is necessary for the Sufi to spend all his time in the remembrance of Allah جل جلاله after having fulfilled that which is fardh and waajib and after having abstained from all makrooh and doubtful things.

**8.** Do not waste your time in foolish, futile things.

**9.** It has been mentioned in a Hadith that the people of Jannah will experience no sadness or remorse, except over those moments not spent in the remembrance of Allah جل جلاله. Just as outward kufr is dispelled by the Kalimah "laa ilaaha illallah," internal kufr is also dispelled by its recitation.

Rasoolullaah ﷺ said: "Renew and refresh your imaan."

The Sahaabah رَضِيَ ٱللَّهُ تَعَالَىٰ عَنْهُمْ asked: "How do we refresh our imaan?"

“By repeating the Kalimah “Laa ilaaha illallah,” he ﷺ replied.

This is why all the mashaaikh of all the branches of Tasawwuf have prescribed this zikr to their mureeds. It is very beneficial to repeat this Kalimah, whilst bearing the meaning in mind, in order to obliterate and annihilate the nafs because nafs is a created entity and once one has annihilated the nafs and reached the level of Kamaalaat-e-Nubuwwat, then, apart from repeating the Kalimah, one will progress through recitation of the Quraan Shareef and performing salaah in abundance.

One Sahaabi رَضِيَ اللهُ تَعَالَى عَنْهُ requested the company of Rasoolullaah ﷺ in Jannah. Rasoolullaah ﷺ told him to request something else to which he replied that that was all he wanted. Rasoolullaah ﷺ then said: “Then help to achieve that for you by performing sujood (salaah) in abundance.”[121]

## The advice of Hakeemul-Ummat Moulana Thaanwi رَحِمَهُ ٱللَّٰهُ.

He said: “Bearing in mind the harms caused to Deen and Dunyaa, I advise you to be particularly careful with regards to the following:

**1.** Do not practise on the dictates of lust or anger.

**2.** Do not do anything without mashwerah.

**3.** It is extremely detrimental to mingle with people unless there is a dire need or a desired expediency, especially if mingling will lead to friendship. It is also highly inadvisable to confide in every Dick, Tom and Harry.

121 Adapted from Wasiyyatus-Saaliken.

4. Talking excessively, even though it may be about permissible things, is very harmful.
5. Abstain from back-biting completely.
6. Never eat food unless you are really hungry.
7. Do not have intercourse unless you truly desire it.
8. Never take a loan unless you absolutely have to.
9. Never waste money (do not buy and horde unnecessary things).
10. Don’t make a habit of being harsh and aggressive.
11. Make gentleness, self-control and forbearance your distinction.
12. Stay away from pretentiousness – in eating, clothing, speaking and any other action.
13. The Muslim leaders should be neither rude to the affluent nor mingle with them too much, and as far as possible they should try not make them their objective – especially with regard to worldly benefit.
14. Give more importance to clean and correct business dealing than what you give to diyaanaat.
15. Be very cautious when relating stories or narrating Hadith – righteous, knowledgeable people are careless in this regard – whether it be in understanding [explanation] or in relating.
16. Never use any medicine unnecessarily. If there is a need to use it, never do so without the permission and prescription of a caring, skilled doctor.

**17.** As far as possible protect the tongue from any form of sin and futile talk.

**18.** Always stand for the truth – don't insist on your own opinion.

**19.** Don't strike up, or try to further relationships all the time.

**20.** Don't get involved in someone else's worldly matters.

**21.** As far as possible, don't attach your heart to the Dunyaa and what it contains and never be unmindful of the Aakhirah.

**22.** Always live your life such that, if you have to pass away at that very moment, nothing would prompt you to have the following desire, as mentioned in the Quraan: "(Oh Allah جل جلاله!) If only You would give me a little more time so that I could give some charity and become a righteous person." Always think that 'this might be my last breath.' Together with this, always repent from the sins of the day before nightfall, and always repent from the sins of the night before daybreak, and always ensure that you have fulfilled the rights of others.

**23.** Be convinced that dying with imaan is the greatest bounty of all and ensure that you beg Allah جل جلاله for it after every salaah, with the utmost humility and adulation, and express your gratitude for the imaan that you have – Allah جل جلاله has promised: "If you are thankful, We will increase your bounty." This is one the main methods of ensuring a good death – a death with imaan.[122]

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122 Anfaas-e-'Eesa, p.557 by Hazrat Moulana Muhammad 'Eesa Ilaahaabaadi رحمه الله.

## The advices of my leader and guide, Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّٰهُ.

Lastly, to attain special khayr and barakah, I reproduce a summary of the advices of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ and conclude this book.

1. Be particular about fulfilling the fardh acts, whether they are the rights of Allah ﷻ or the rights of the servants of Allah ﷻ.

2. Part of fulfilling these fardh rights, is that one should make up for all those [fardh acts] that have been left unfulfilled. [In other words], since the time one became baaligh, up until now, every salaah that was missed (fardh and waajib), every fasts that was missed, (every zakat that was not paid), similarly, the rights of your fellow man (whether it pertains to his honour or his wealth) … all of these need to be fulfilled and paid back because, in the Shari'ah, a lot of importance has been accorded to fulfilling the rights of one's fellow man.

3. The most beneficial and blessed wazifah is the recitation of the Noble Quraan, on condition that the recitation is not just by mouth and by-the-way, rather, the heart needs to be present too. In other words, it should not be recited in a state of unmindfulness. Whilst reciting one should bear in mind that he is reciting the speech of Allah ﷻ which Allah ﷻ has revealed for our guidance.

4. In the same way one should read one portion of "Munaajaat-e-Maqbool" every day. Even [while reciting this], it should be borne in mind that these are the accepted du'aas of Rasoolullaah ﷺ in which he had asked Allah ﷻ

for every conceivable thing regarding Dunyaa and Aakhirah, health and wealth, the physical and the spiritual – and these du'aas were accepted.

**5.** Be as punctual as possible with prayers such as Tahajjud, Ishraaq, Chaasht, Awwaabeen etc. Regarding Tahajjud salaah, it has been mentioned in a Hadith that it was the distinction of the pious people of the past. Therefore one should be particularly punctual in this.

**6.** It is also necessary to divert unmindfulness from the heart. For this there is nothing more beneficial than the zikr of Allah ﷻ and therefore this should become a regular (daily) practise in our lives.

**7.** Be particular about reading the discourses, sayings and books of Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Thaanwi Saheb رَحِمَهُ ٱللَّٰهُ and read my booklets as well. By reading these, you will develop an affinity for Deen and Tareeqat.

**8.** The most important and necessary thing is the reformation of your character because the Hadith has mentioned many merits for good character. In one Hadith it is stated that a man will sink into the deepest pit of Jahannam because of his bad character, even though he may have been a great 'aabid in this world. Another man will rise to the highest levels of Jannah because of his good character, even though he hardly performed any 'ibaadat in this world.[123] From this we gather that good character has special significance in the Shari'ah.

**9.** In order to reform your character you needs to visit and sit in the company of your Shaykh from time to time.

123 Ihyaaul-'Uloom, Vol.3, p.15.

Furthermore, you need to inform him of your condition by sending him letters regularly and practising on whatever he prescribes – without this it will be very difficult to reform yourself.

**10.** Start by reforming yourself. As the poet so beautifully said:

ابدأ بنفسك فانهها عن غيها  فاذا انتهت عنها فانت حكيم

Start with your own nafs and prevent it from its waywardness,
and when finally it abstains, you will be a sage!

Thereafter you should be concerned about the islaah of your relatives and [close] family and you should keep a check on [their condition], as Allah ﷻ mentions in the Quraan: "Oh you who believe! Save yourselves and your families form a mighty fire!" From this we learn that, along with being concerned about his own islaah, each and every person should be concerned about the islaah of his family, relatives, subordinates and associates. If each person actively gets involved in this manner, religiousness will become commonplace and an upright, righteous environment will be established which will not only be a means of protecting our pure Deen, but a means of its progress.[124]

## The advice of Rasoolullaah ﷺ.

I consider it a great honour to write down a very comprehensive advice of Rasoolullaah ﷺ with regards to learning and teaching. The Hadith is as follows:

Rasoolullaah ﷺ said: "Become an 'aalim, or a student of 'ilm, or someone who listens to 'ilmi discourses, or someone who

124 Adapted from Wasiyyatus-Saalikeen, p.17.

loves ‘ilm, but don’t fall into a fifth category because you will be destroyed.”

I conclude the book with the following poem:

دادیم ترا از گنج مقصود نشاں گر ما نہ رسیدیم تو شاید برسی

I have given you the directions to the treasure.
If I do not reach it, perhaps you will reach it.

May Allah ﷻ bless us all with the taufeeq to practice on these advices, etiquettes and principles – aameen!

**(Hazrat Moulana) Muhammad Qamaruzzamaan (Saheb) – May Allah ﷻ forgive him.**

15 Jumada Al-Thania 1391 AH.

# GLOSSARY

**‘Aabid –** One who is engaged in the ‘ibaadat of Allah ﷻ.
**‘Aafiyat –** Ease.
**‘Aalim** (Plural: ‘Ulamaa) – Scholars of Islamic learning.
**‘Aalim-e-Rabbaani** (Plural: ‘Ulamaa-e-Rabbaaniyeen) – A righteous ‘aalim who is connected to Allah ﷻ spiritually.
**‘Aarif** (Plural: ‘Aarifeen) – Someone who has recognised Allah.
**‘Amal –** Practical implementation of one’s ‘ilm.
**‘Aqaaid –** Plural of ‘aqeedah.
**‘Aqeedah –** A study of the doctrine and ideology of Islam, including its rules and principals.
**‘Aql –** Intelligence.
**Aakhirah –** The Hereafter.
**Adeeb –** A master of Arabic literature.
**Agreed upon –** In other words, narrated in both Bukhari and Muslim.
**Ahlullah –** The close and pious friends of Allah.
**Akhlaaq –** Character.
**Amaanat –** A trust; something which is entrusted to you.
**Ansaar –** The Sahaabah رَضِيَ اللهُ تَعَالٰی عَنْهُمْ of Madinah who accommodated the Muhaajireen (Migrant Sahaabah from Makkah).
**Awraad –** Du’aas and zikr proven from the Hadith, or that of pious people.
**Baaligh –** Mature and responsible for one’s own actions according to Shari’ah.
**Baaqiyaat-e-Saalihaat –** Those perpetual good deeds that will continue to benefit one until the Day of Qiyaamah.
**Barakah –** Blessings and goodness.
**Chaasht –** Midday. The chaasht/dhuhaa prayer is performed between sunrise and midday.

**Da'wah** – Invitation. It can be towards Deen, or to a meal, or any other thing for that matter.
**Darsiyaat** – All the books in the syllabus.
**Deen** – The religion of Islaam.
**Deeni** – Pertaining to Deen.
**Deeniyaat** – The traditional religious books in the syllabus.
**Diyaanaat** (Singular: Diyaanah) – Religious matters pertaining only to the servant and the Creator.
**Du'aa** – Prayer and supplication.
**Dunyaa** - This world and whatever it contains.
**Dunyawi** – Pertaining to the Dunyaa.
**Faiz** (pronounced like the English word "fares") – Spiritual effulgence and influence.
**Faqeeh** (Plural: Fuqahaa) – Someone with deep knowledge and understanding of Deen, Islamic jurist.
**Fardh** – Compulsory.
**Fatwa** (Plural: Fataawaa) – A Shar'ee ruling.
**Fikr** – Concern and worry, could also be used for meditating on the greatness of Allah ﷻ, one's sins, one's grave, the Aakhirah etc.
**Fiqh** – Jurisprudence.
**Fir'awn** – The king of Egypt to whom Moosa عَلَيْهِ ٱلسَّلَامُ was sent.
**Firaasat** – Divinely inspired insight.
**Fitnah** – Trial and tribulation, falling prey to sin and vice.

**Ghauth and Qutub** – Two very high ranks of the pious people.
**Ghayrullaah** – Anyone [or anything] other than Allah ﷻ.

**'Hatm** - Translated as crushed.
**Haamaan** – The chief minister of Fir'awn.

**Hadith** (Plural: Ahadith) – Prophetic sayings, deeds and silent approvals in general, whether they are to be practised upon or not.
**Hakeemul-Ummat –** The spiritual doctor of the ummah.
**Hazrat –** Title of respect, meaning sir, mister etc.
**Hifz –** Memorisation of the Quraan.
**Huffaaz** (Singular: Haafiz) – One who has memorised the entire Quraan.

**'Ibaadat** - Worship of Allah ﷻ.
**'Ilm** - Knowledge of Deen.
**'Ilmi –** Pertaining to 'ilm.
**'Izzat** – Absolute might and power of Allah ﷻ. Also the honour and dignity of Allah ﷻ.
**Ijaazah** – Permission from a Shaykh to commence spiritual instruction.
**Imam 'Azam –** Abu Hanifah رَحِمَهُ ٱللَّهُ
**Injeel** – Gospels of 'Eesa عَلَيْهِ ٱلسَّلَامُ
**Insaan** – Man or Human Beings.
**Islaahi** – That which pertains to Spiritual reformation.
**Ishraaq** – Sunrise. The ishraaq prayer is performed approximately 20 minutes after sunrise.
**Islaah** - Spiritual reformation.

**Jahannam** – Hell.
**Jannah** – Paradise.
**Jihaad** – Fighting for the cause of Islaam.

**Kaamil** (Plural: Kaamileen) – Someone who has perfected his inner-self.
**Kalimah** – Laa ilaaha illallaahu Muhammadur-Rasoolullaah.
**Kamaal** – Perfection.

**Kamaalaat-e-Nubuwwat** – A level in which all the beautiful, perfect qualities of Rasoolullaah ﷺ enter into a person.
**Karaamaat** – Great qualities.
**Khaanqah** – A spiritual retreat, be it a masjid or any other structure, from which a Shaykh/pious person will reform others.
**Khashyat** – Fear of Allah ﷻ.
**Khayr** – That which is good and virtuous.
**Khayrul-quroon** – The best eras (from Rasoolullaah s to the tabe' taabi'een رَحِمَهُ ٱللَّٰهُ).
**Khilaafat** – Vicegerency i.e. to be the ones who implement the laws of Allah ﷻ on Earth.
**Khusoof** – Lunar eclipse. The khusoof prayer is performed during a lunar eclipse.
**Khwaajah** – It means the same as Hazrat or mister and is a Persian title of respect.
**Kiraam** (Singular: Kareem) – Venerable and noble.
**Kuffaar** (Singular: Kaafir) – Disbelievers.
**Kufr** – Disbelief.
**Kusoof** – Solar eclipse. The kusoof prayer is performed during a solar eclipse.

**Ma'rifat** – Recognition of Allah ﷻ.
**Madrasah** – School (commonly used in Urdu for a school in which Islamic subjects are taught).
**Makhlooq** – The creation.
**Makrooh** – Disliked actions.
**Maqaam** – A permanent state which doesn't go away.
**Masalah** (Plural: Masaail) – Juristic matters.
**Mashaaikh** – Plural of Shaykh
**Mashwerah** – Consulting the elders or seniors.
**Masjid** – Mosque.

**Mimbar –** The raised platform in the front of the masjid on which the Imam stands to deliver his sermon [In a Christian chapel it is referred to as a pulpit].
**Mufassir –** Someone who is a scholar of tafseer.
**Muhaajir** (Plural: Muhaajireen) – The Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who migrated from Makkah to Madinah.
**Muhadditheen** (Singular: Muhaddith) – Scholar of Hadith.
**Mujaahadah** – Strenuous spiritual exercises for the purpose of islaah.
**Mujaddid-e-Millat –** The one who revived the true path of Tasawwuf.
**Mulla –** The Persian equivalent of Moulana, a title used for 'ulamaa.
**Munksiratul-Quloob –** The broken-hearted.
**Murabbi** – Someone who is responsible for the nurturing (tarbiyat) of others.
**Mureed** – One who has an islaahi connection with a Shaykh.
**Muslihul-Ummat** – The one who reforms the entire ummah.
**Mustahab** – Preferable.
**Mutaala'ah –** Preparing the lesson beforehand, self-study.
**Muttaqi** – Someone who has taqwa (fear and consciousness of Allah جَلَّ جَلَالُهُ).

**Naa-shukry & Kufraan-e-Ni'mat** – Both words mean ingratitude.
**Nabi** (Plural: Ambiyaa) **–** The Prophets.
**Nafl** (Plural: Nawaafil) **–** Optional 'ibaadat and practices.
**Nafs** – The carnal self.
**Najis** – Impure
**Noor –** Divine light.

**'Ood** – Sweet smelling, fragrant pieces of bark used as perfume.

**Pul-Siraat** – The Bridge crossing over Jahannam which everyone inevitably has to cross over.

**Qaadhi** – Judge.
**Qaari** – Reciter, someone versed in the various modes of Quraanic recitation.
**Qabr** – Grave.
**Qiyaamah** – the Day of Judgement.

**Rabb** – Nourisher and Sustainer, also loosely translated as "Lord."

**Saalik** (Plural: Saalikeen) – Someone treading the path of islaah and Tasawwuf.
**Sabr** – Patience.
**Sadaqah** - Charity.
**Sadaqah-e-jaariyah** – Charity offering continuous reward.
**Saff** (Plural: Sufoof) – The rows in which the men stand in the masjid.
**Sahaabah** - Companions.
**Sajdah/Sujood** – Prostration.
**Salaah** – The 5 daily prayers, also known as namaaz in the Urdu and Gujarati languages.
**Sanad** – A document with the chain of narrators which link the student to Rasoolullaah ﷺ and which serves as a proof that he studied in a certain institution, thereby validating his 'ilm.
**Shaheed** – Martyr.
**Shareef** – Noble, respected, honoured.
**Shari'ah** – Islamic law.
**Sharrul-quroon** – The worst eras.

**Shaykh –** Spiritual mentor and guide.
**Shaykh-e-kaamil –** A true Shaykh who has reformed himself and is capable of reforming others.
**Shaytaan –** Satan, the Devil.
**Shirk –** Idolatry.
**Subh-e-Saadiq –** True dawn
**Sunnah –** The words, practices and silent approvals of Rasoolullaah ﷺ which are to be practised upon.
**Sunnah Muakkadah –** The emphasised Sunnah prayers of the day which number 12 rakaats (cycles) according to the Hanafi school of thought.

**Taalib** (Plural: Taalibeen) **–** Seeker.
**Tafseer –** The explanation of the Quraan.
**Tahajjud –** The pre-dawn optional prayer to be performed any time before Subh-Saadiq (True Dawn).
**Takbeer –** Saying "Allahu Akbar".
**Taqwa –** Fear of Allah ﷻ.
**Tarbiyat –** Nurturing, character building.
**Tareeqat –** The path of Tasawwuf and islaah.
**Tasawwuf –** The path of spiritual reformation and sufi'ism.
**Tasbeeh –** Glorification of Allah ﷻ.
**Taufeeq –** Inspiration.
**Tauheed –** Belief in the Singularity (Oneness) of Allah ﷻ.
**Tawakkul –** Trust in Allah ﷻ.
**Thurayyaa –** Pleiades (a star cluster well known to the Arabs).

**'Uloom-e-baatinah –** Sciences relating to the soul, such as islaah, zikr, meditation, mujaahadah.
**'Uloom-e-zaahirah –** Sciences relating to the outward practices of Deen such as salaah, fasting, hajj, zakat, marriage, business, jihad etc.

**Waajib –** Compulsory, but secondary to Fardh.

**Waqf –** To declare something a religious endowment in which case it belongs to the entire Muslim ummah for anyone to benefit from.

**Wara' –** A level higher than taqwa in which one is extra cautious.

**Waswasah** – A thought put into the heart by Shaytaan or one of his underlings.

**Wazifah –** Something to be recited every day such as the morning and evening du'aas etc.

**Wird** (Plural: Awraad) – Daily practise of 'ibaadat. Wazifah has the same meaning.

**Wudhu –** Minor ablution.

**Zikr –** Remembrance of Allah ﷻ.

**Zuhd –** Abstinence from this Dunyaa.

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